

# The Proto-Perestroika-Deception: Ancient Judeo-Sino-Tibetan Eurasianism and CCP Elite Bloodlines

Note: Read New Lies for Old first

*“What there are of organizations and new spiritual currents running alongside and in all directions nearly always end up on the ‘roof of the world’, in a Lama temple, once one has progressed through Jewish and Christian lodges”*

*-Strunk, 1937, p. 28*

*“The Shambhalization plan for Japan is the first step toward the Shambhalization of the world. If you participate in it, you will achieve great virtue and rise up to a higher world”*

*-KGB Asset and Anti-Japanese Terrorist Shoko Asahara*

**The Chinese Jews of Kaifeng A Millennium of Adaptation and Endurance**  
**Edited by Anson H. Laytner and Jordan Paper**

Râdhâñites, Chinese Jews, and the Silk Road of the Steppes

While the history of the Chinese-Jewish community of Kaifeng has been more than adequately discussed in works by White,<sup>1</sup> Chen Yuan,<sup>2</sup> Leslie,<sup>3</sup> and Pollak,<sup>4</sup> much less has been said about the circumstances of their origin, largely because of lack of reliable historical data.<sup>5</sup> Philological evidence from surviving Kaifeng documents led Neubauer,<sup>6</sup> about 1900, and, recently, Leslie,<sup>7</sup> to favor a Persian origin. This idea is supported by a Judeo-Persian letter found by Aurel Stein in the Taklamakan desert of Xinjiang early in this century. Others have favored an Indian origin, but their arguments do not appear convincing.<sup>8</sup> It is natural, therefore, to assume that these Jews

found their way to China by one or other of the two trade routes that linked China and Iran since classical antiquity, the “Old Silk Road” and the sea route from the Persian Gulf. Direct archaeological evidence of a Jewish presence on the Silk Road in Tang times was obtained by Stein and Paul Pelliot<sup>9</sup> and is well known. Anecdotal evidence for use of the sea route by Jews comes from the Arabic account of Jews being among foreign nationals killed in Guangzhou in the rebellion of 879 that finally broke the Tang dynasty. All of which fits in neatly with the statements of the Arab geographer Ibn Khurdâdhbih (c. 850) about the travels of “the Jewish merchants called Râdhâmites” who reached China from Islamic territory by both land and sea. As reported by Ibn Khurdâdhbih, the “Râdhâmites” constitute an extraordinary phenomenon: a group of traders traversing Eurasia from Western Europe to China, across Islamic territories, and all this taking place 400 years before Carpini and Marco Polo. It is difficult to explain and some, like Cl. Cahen, have taken refuge in skepticism.<sup>10</sup> In 1948, an early attempt to deal with this puzzle was made by Louis Rabinowitz.<sup>11</sup> He deserves full credit for recognizing the significance of the Râdhâmites and for trying to develop a coherent account of their origins from the facts available to him. Regrettably, his access to sources other than Hebrew and European ones was limited, and he neglected available Byzantine source material. For these reasons, his attempt to put the Râdhâmites in their proper historical perspective falls into the category of a perceptive insight born before its time. Since Rabinowitz wrote his book a new world of accessible non-European sources has been opened up as Chinese, Russian, and Central Asian archaeology has made remarkable discoveries. Also, Needham’s synthesis of Chinese scientific and technological history, unknown in the 1940s, has now appeared in an impressive series of volumes. One can now see a good deal more clearly than Rabinowitz could, and it seems appropriate to redevelop his theme in the light of new knowledge. Much of what he wrote is still valid, notably his conclusion that the Indian and Chinese-Jewish communities represent outcroppings of the Jewish communities of Eastern Islam founded through trade but left isolated by subsequent events. However, as will be seen, his description of the Râdhâmite trade routes, following Ibn Khurdâdhbih too literally, requires extensive revision, and his account of Râdhâmite origins appears much too Eurocentric.

**THE RÂDHÂMITES IN ARABIC SOURCES**

Two medieval Arabic works on geography refer to the Râdhâmites: those of Ibn Khurdâdhbih<sup>12</sup> and Ibn al-Faqîh.<sup>13</sup> This source material was naturally known to Rabinowitz, but he was unable to make a critical comparison and evaluation of it. Recently, this has been done by Moshe Gil,<sup>14</sup> who has also put forward the first plausible explanation of the very name “Râdhâmite.” The Arabic accounts, following Gil, read in translation as follows. Ibn Khurdâdhbih: The “routes of the Jewish Merchants called Râdhâmites (al-Râd hâniya),” reads: “These merchants speak Arabic, Persian, Roman (actually, the Greek of the East Roman Empire), the language of the Franks (Old French or Italian), Andalusians (i.e., Spanish), and Slavs. They journey from west to east, from east to west, partly on land, partly by sea. They transport from the west eunuchs, female and male slaves, silk, castor, marten and other furs, and swords. They take ship in the land of the Franks, on the Western Sea, and steer for Farama, (near modern Port Said). There they load these goods on the backs of camels and go by land to Qulzum (Suez) in five days’ journey. They embark in the East Sea (Red Sea) and sail from Qulzum to al-Jar and Jeddah; then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon and other products of Eastern countries to Qulzum, and bring them to Farama, where they again embark on the Western Sea. Some sail for Constantinople to sell their goods to the Romans (Byzantine Greeks); others to the palace of the King of the Franks to place their goods. Sometimes these Jewish merchants preferred to carry their goods from the land of the Franks in the Western Sea, making for Antioch; thence they go by land to al-Jabia, three day’s march. There they embark on the Euphrates for Baghdad, and sail down the Tigris to al-Ubulla (near Basra). From al-Ubulla they sail for Uman, Sind, Hind, and China. All this is connected with one another. . . . These different

journeys can also be made by land. The merchants that start from Spain to France go to Sus al-Akza (in Morocco), then to Tangier, whence they march to Kairouan and the capital of Egypt. Thence they go to al-Ramla (in Israel), visit Damascus, al-Kufa, Baghdad and Basra, cross Ahwaz, Fars, Kirman (southern Iran), Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome (i.e., Byzantium), and, passing through the country of the Slavs, arrive at Khamlif, the capital of the Khazars (Astrakhan). They embark on the Jurjan (Caspian) Sea, arrive at Balkh (in northern Afghanistan), betake themselves from there across the Oxus, and continue their journey towards the Yurts of the Toghuzgur (Uygurs), and thence to China. (For the translation, see Leslie, *Survival*, pp. 5–6, with reference to Gil. Comments in parentheses have been added, for the sake of clarity, since modern and medieval geographical names often differ.) The account of Ibn Khurdâdhbih is supplemented by that of another Arabic geographer, Ahmad b. Muhammad ibn al-Faqîh al-Hamadânî, in his “Book of Lands,” written about 900. The original is lost, and some material from it preserved in a compendium made by ‘Alî al-Shayzarî in 1022. The passage on the Râdhânites may therefore have been abridged by al-Shayzarî. It runs: To it (Rayy, or Rhages) come the goods of Armenia and Azerbaijan and Khorasan and the Khazars and the land of Burjan, because the sea merchants travel from east to west, and from west to east. They carry brocades and fine silks from the land of the Franks to al-Farama. Then they go by sea to Qulzum and carry this to China. And they carry cinnamon and celadine and all the Chinese goods and sail as far as Qulzum. From there they convey it to al-Farama. And these are the Jewish merchants who are called Rahdanis. They speak Persian, Greek, Arabic, and Frankish. They leave from al-Farama. Then they sell musk and aloes, and everything they have with them to the King of the Franks. Then they go to Antioch, then to Baghdad, and on to al-Ubulla.” (For the translation, refer to Leslie, *Survival*, p. 7, but with changes.) This is much less comprehensive than Ibn Khurdâdhbih’s account but is noteworthy for two reasons. First, it emphasized the importance of Rayy, near modern Teheran, as a center of Râdhânite trading activity. Second, it refers to the Râdhânites as “Rahdânîs.” Moshe Gil, following the early translator of classical Arabic texts, C. Barbier de Meynard, identifies the Râhdanis, or Radhâniya of ibn Khurdâdhbih, with the geographical district of Râdhân in the heart of the Abbasid Caliphate, immediately northeast of Baghdad, on the road to Hamadan.<sup>15</sup> This identification is straightforward and very plausible. Other attempts to explain the origin of the name “Râdhânite” have involved unlikely philological contortions.<sup>16</sup> But its implication is that the Râdhânites were a group of Eastern Islamic Jews, whose predominant interests would be expected to lie in or near their area of origin, rather than the Mediterranean. This at least is consistent with the fact that direct references to the Râdhânites in the Cairo Geniza documents have not been found, as noted by Goitein.<sup>17</sup> Also, it argues against the idea, advocated by Rabinowitz, that the rise of the Râdhânites was due to the part played by Jews as trade intermediaries between Latin Christendom and Islam following Islamic conquest of the Maghreb and Spain; when Moslem merchants were excluded from Christian territory. That they did play such a part, that it was significant, and that their activities here are mentioned by Ibn Khurdâdhbih and Ibn al-Faqîh is not doubted. But that this factor provided the main stimulus to the rise of the Râdhânite trading network is unlikely. It will be seen below that an alternative explanation fits in much better with the presumed Eastern origin of the Râdhânites. The Arabic geographers, especially Ibn Khurdâdhbih, provide some details of place-names and (occasionally) distances in their accounts when they are dealing with routes within Islamic territories. About the lands outside the frontiers of Islam they are much more vague. This is not surprising when it is remembered that Ibn Khurdadhbih himself was a high official in the postal courier service of the Abbasid Caliphate, who would naturally be well acquainted with travel routes in the jurisdiction of the Caliphate, but would know the non-Islamic world only from hearsay. Thus, it is likely that a trade route, which began and ended outside Islamic territory,

would escape his attention entirely, although he of course mentions routes entering Islam from the “outside” lands. Comparisons with other Arabic sources have led Gil to identify Ibn Khurdâdhbih’s “land of the Franks” with Southern Italy, rather than France. It should be remembered that Southern Italy was then under Byzantine control and could be considered an outpost of Byzantium. However, Gil notes that the slave trade between France and Moslem Spain may also be alluded to.<sup>18</sup> One other point, discussed by Rabinowitz, may be noted. This is the apparent difficulty of the route “round Rome” to the Khazars and the Uygurs and to China. As compared to the sea routes, land routes were unsuited for long-distance transport of heavy cargoes, a situation that only changed with the advent of railroads. Rabinowitz notes that there must be compelling reasons for the greater use of this route by Jewish, rather than Moslem, merchants, but he was not able to provide them. The description of the route is so vague as to leave considerable latitude for interpretation, and to fix it more precisely one must resort to other sources, as will be seen in what follows.

**THE SILK ROAD OF THE STEPPES** The “Silk Road,” the overland route of classical antiquity, linked China to the Mediterranean world via Xinjiang and Iran. It followed the oases around the Taklamakan desert to Kashgar, then over the Pamirs to the Alai or Ferghana valleys, thence westward along the upper Amu Darya toward northern Iran, and so to Iraq and along the Euphrates to the Mediterranean. This route continued to be used through Sassanid and Islamic times. Attention has been focused on it to the exclusion of another, more northerly, route of great antiquity, but which became of historical significance in the Sui dynasty, and continued to be so into late medieval times. Today it is being revived with the construction of the Northern Xinjiang railroad linking China to Europe. The first indication of the existence of such a route is the presence of Chinese silks in a Celtic grave of the 8th century BCE in Central Europe. Then follows the Greek story, related by Herodotus, of the travels of Aristeus beyond Scythia,<sup>19</sup> which has led to speculation that his Hyperboreans were the Chinese. No details have survived of the routes taken by these early, presumably, nomadic, travelers. They did, however, travel to the north of the Mediterranean lands, around the Black Sea, and could not have used the Iran-China route of Roman times. The classical civilization of Rome clustered around the Mediterranean. In spite of some hostilities with it, the Parthian rulers of Iran were happy to maintain the overland trade route to China, for it was highly profitable to them as middlemen. In Sassanid times, the wars between Persia and Byzantium became endemic and must have seriously interrupted mutual trade. Through the activity of Sogdian traders, a vigorous overland commerce was maintained between Iran and China, as shown by numerous Sassanian coins found recently by Chinese archaeologists.<sup>20</sup> The 6th-century Eurasian steppes were dominated by the West Turkish power centered in present-day Kazakhstan and Uzbekistan. As this power moved west and southwest, it exerted pressure on Sassanid Persia, to the great relief of the rulers of the East Roman Empire in Constantinople, who hastened to enlist the Turks as allies against the Persians. Their efforts have been recorded by the Byzantine chronicler Menander Protector,<sup>21</sup> who left us an incomplete account of the visit of the Byzantine diplomat Zemarchos in 568 to the headquarters of the Western Turks near Alma-Ata, and his return along the Syr-Darya and round the Aral and Caspian Seas to Byzantine territory at Kerch, in the Crimea. This event marked the reopening of the “Silk Road of the Steppes,” and its emergence on to the stage of recorded history. The Byzantine approach to the Turks may have been motivated both by political and commercial considerations, for the possibility of opening a trade route to Sogdiana, if not to China, free of Persian interference, had surely occurred to them. The Turks showed their appreciation of its commercial significance rather quickly. By 576 they had advanced to the eastern shore of the Black Sea at the Taman Peninsula,<sup>22</sup> thereby gaining complete control of the steppe trade route from the Tian Shan to the Crimea. At the same time they gained control of the territory now known as the North Caucasus, establishing a firm foothold in Eastern Europe. The Turks, although well able to

encourage trade for their own advantage, were not themselves traders, and the Sogdians, though active on the eastern part of the steppe route, did not, seemingly, show interest in trade over its western part with Christian Byzantium. Apparently it was the Jewish communities in the Eastern Crimea and the Taman area<sup>23</sup> that were able to take advantage of this opportunity because of propinquity and the chance it gave them, through control of an important trade channel, of having a lever to use against possible Byzantine religious persecution. Unfortunately, we have no details of how this occurred. What is known is that Byzantine gold coins have been found in tombs in the North China dating to the 6th and 7th centuries.<sup>24</sup> The Sui dynasty history also records the establishment of the steppe trade route through to the Tian Shan by the Ili valley or the Alataw Pass. By 600 CE, or a little earlier, the steppe "Silk Road" from China to Byzantium was an established fact. That it was operated by Jewish traders seems likely from the apparent ignorance of China shown in Byzantine official documents, and also the curious statement by the Arabic historian Al-Tabarī<sup>25</sup> that the Moslem general Qutaibā ibn-Muslim, invading Khorezm in 712, found the "learned men" of the area to be Jewish rabbis! Khorezm, the district round the Aral Sea, lies directly across the steppe Silk Road, and it would be logical to expect a Jewish presence there. The conquest of the Middle East by Islam in the early 7th century must have increased Byzantine dependence on the steppe trade route to the East. As long as the East Roman Empire ruled Egypt, it had an outlet to the Red Sea and the Indian Ocean and could reach India by sea, regardless of Persian hostility. After 640, this was no longer true. The steppe route was the Empire's only contact with the Orient that did not traverse hostile Islamic territory, and, as such, was of major importance to the Byzantines. It is therefore not surprising to find, in the earlier Tang period (7th to early 8th centuries), several delegations to China from "Fu-lin," or the East Roman Empire, recorded in the Chinese official histories.<sup>26</sup> The steppe route continued in use up to and beyond the Tang period, as shown by the discussion of urban settlements in Khorezm in Tolstov.<sup>27</sup> In the period covered by Tabarī (c. 700), there were only three towns in Khorezm; in the time of al-Biruni (c. 970) there were twelve. An increasing level of Khorezmian culture is to be noted, exemplified by the mathematician al-Khwarizmi (commemorated by the word "algorithm"). This urbanization can be associated with the commerce of the area that was predominantly flowing from China and Khorasan (ancient Sogdiana) toward the lower Volga and Eastern Europe. Islamic coins minted in Khorasan are predominant in the archaeology of this period in Khorezm and also in coin hoards excavated in European Russia.<sup>28</sup> Thus the initiation of this northern, or steppe, branch of the Silk Road in the 6th century CE has been explicitly described, and its persistence to the time of Ibn Khardāhbih and afterwards has been traced. That Ibn Khardāhbih's geographical descriptions do not cover all of this route is not surprising, for, as previously remarked, he was very vague concerning areas outside of Islamic territory. At this time the frontier of Islam lay along the Amu Darya in Central Asia, as is clear from ibn-Fadhlān's account,<sup>29</sup> written about 922. And a principal reason for the development of this route was to avoid Islamic interference.

### KHAZARIA AND ITS TRADE ROUTES

The singular episode of the Khazar Khanate, another of the Eurasian steppe empires created by Turkish peoples, has attracted a good deal of attention, not least because of the conversion to Judaism of its rulers and part of its population in the 8th century. The best account in English is by Dunlop,<sup>30</sup> and more recent works are by Golb and Pritsak<sup>31</sup> and Golden.<sup>32</sup> Since the political, religious, and linguistic aspects of Khazaria are covered in these works, we shall not discuss them here. Rather, we shall concentrate on one factor, the relationship between Khazaria and the commercial activity of its time. The arrival of the Khazars in the area of the North Caucasus coincided with the (historical) opening of the steppe Silk Road in the late 6th century. Golb and Pritsak feel that the Khazar Khanate was a branch of the West Turkish Empire, which became independent when its parent power was overthrown by the Tang dynasty in the 7th century.<sup>33</sup> The conflicts of the Khazars with Islam, against which they successfully defended the line of the

Caucasus, and their contacts with Jewish traders on the steppe Silk Road may have contributed to their conversion to Judaism. By Ibn Khurdadhbih's time, the Khazar Khanate had stabilized its hold on what is today South Russia. Its capital was at Itil (modern Astrakhan) on the Volga delta, and it controlled the North Caucasus, the Ukrainian steppe region as far west as Kiev, most of the Crimea, the Lower and Middle Volga, and, to the east, Khorezm. A glance at the map will show that it stood at the crossroads of two major trade routes. One, of course, was the steppe Silk Road, connecting Byzantium to China, running from west to east. Archaeological evidence of Khazar trade with China over this route has been found.<sup>34</sup> The other, roughly north-south, was the route along the Volga from Scandinavia, through the Rus' territory in Central Russia, past the Turkish Bolgars on the Middle Volga, through Khazaria to Islamic lands. It can also be seen that Khazaria was favorably placed for the utilization of waterborne trade, in those days much superior to land transport for carrying heavy cargoes. The route from Scandinavia (except for portages) was entirely waterborne; the route to Byzantium followed the Volga, then the Don (near modern Volgograd) to the Azov Sea, the Crimea, and thence on the Black Sea, again, an almost completely waterborne route. To the south, ships could cross the Caspian to Islamic northern Iran and Azerbaijan. Only to the east was land transport needed between the Caspian and Aral Seas. From the Aral Sea, the Syr Darya and Amu Darya could be utilized to some extent, to reach Khorasan and the approaches to the Tian Shan. Being a crossroads, Khazaria could be an exchange point for products being transported on the two major routes above. It served as a channel from Byzantium to the Scandinavians, and, undoubtedly, for a good deal of indirect trade between the Byzantines and Islam. Whereas the deterioration of civilization in Latin Europe since Roman times, and the Byzantine Islamic conflict, had greatly reduced cross Mediterranean trade, this new system of trade routes in Eastern Europe and Eurasia largely replaced it. Of course, trade within the Islamic world, along the mainly maritime routes well described by Ibn Khurdâdhbih, proceeded apace, from Spain to Egypt and Syria, and from the Red Sea and Persian Gulf to India, and beyond to South China and Indonesia. As Ibn Khurdâdhbih noted, Jewish traders also circulated along these routes but, in contrast to the Khazarian land and river routes, they would have played a subsidiary role in a Moslem-dominated activity. It can be said that the Khazar Turks and the Jewish traders of the steppe route formed a kind of symbiosis, which possibly led to the Judaization of Khazaria. The Khazars provided political patronage and protection to Jewish merchants, and appear to have prevented competitors from transiting Khazar territory. It appears<sup>35</sup> that Rus', Byzantine, and Moslem merchants did not cross the Khazar territories, which formed a religious "neutral zone," though they might enter them. In return, of course, there is no doubt that taxes on trade sustained the political and military organization of the Khazar Khanate, which otherwise had no lucrative source of revenue to draw on, for its extensive territory was poor in population and resources, like most nomadic states. Tolstov<sup>36</sup> has suggested that Khorezmian influence brought about the Judaization of Khazaria, basing this idea on the evidence of Jewish influence in Khorezm in 712, taken from the Arab historian al-Tabari. This led him to state that a "syncretistic" (his word) form of Judaism was the religion of Khorezm before the arrival of Islam. He provides no clear evidence of this, and it seems much more plausible, as remarked above, that the Jewish "learned men" referred to by al-Tabari were traders on the steppe Silk Road. Tolstov, however, is on firmer ground when he provides evidence from coin archaeology and the Byzantine "Notitiae Episcoparum" for the 8th century, that Khorezm was ruled by the Khazar Khanate by 750. He thinks that the Khazars took advantage of Arab preoccupation with the Chinese about this time, before the Talas battle. But it seems probable that the already-existing Khazar Khanate was the dominant force in this union, not the Afrigid dynasty of Khorezm, as Tolstov claims. Certainly, Khorezmian influence increased, as Arabic sources claim that most of the Khazar'ian regular army was Moslem by the 10th century, presumably drawn from Khorezm. There is also the

increased urbanization in Khorezm from the 8th to 10th centuries, previously referred to, and the cultural activity exemplified by al-Khwârizmi's work, and by the historian al-Biruni. However, for our purpose it is sufficient to note that Khazar control of Khorezm implied control of the steppe Silk Route east to the point where it entered the territory of the Uygurs (Toghuzguz), and west to the Crimea. How the Râdhâmites became involved in this Khazarian trade route network is discussed below. **ORIGINS AND PERSISTENCE OF THE RÂDHÂNITES** At this point we are in a position to try to explain the origins of this remarkable group of traders. The contemporary Arabic descriptions of them have been noted, and Jewish influence on the opening of the steppe Silk Route and on Khazarian commerce has been discussed. Now it is necessary to look at the position of the Jews in Islam in early medieval times, for the vast majority of them lived then in the Islamic world, and their cultural and intellectual center was Iraq (Babylonia), the home of the Babylonian Talmud. The dominant feature of this period was the explosive expansion of Islam in the 7th and early 8th centuries, accompanied, as it must have been, by tremendous social upheaval. After the establishment of the Abbasid Caliphate in 750, stabilization of a new social order took place, for the tide of Islamic conquest had lost its forward impetus, following defeats before Constantinople and by the Franks and the Khazars. In this new order, the position of non-Islamic farmers, a category that included most of the Jewish population of the Middle East in Talmudic times, seems to have deteriorated sharply.<sup>37</sup> On the other hand, the Arabic civilization held merchants in high social esteem, and it was natural that people trying to escape agricultural serfdom would turn to trade as an alternate means of livelihood. Further, the amazing Islamic expansion had created a vast "free trade area" from the Indus to Spain. However, it would be expected that the mercantile class would be composed predominantly of Moslems. Nevertheless, it seems that by the close of the 8th century the Jewish communities in Islam had become dependent on trade rather than agriculture. Rabinowitz illustrates this by quoting a Gaonic legal directive of 787 annulling the Talmudic prohibition of liens on movable property of orphan owners.<sup>38</sup> By 900 CE onwards, the Cairo Geniza documents show that the Mediterranean Jewish communities were predominantly made up of traders and artisans. Unfortunately they do nothing to show us the stages by which this economic revolution took place. Coincidentally with it, the Karaite schism appears in Judaism and may well be connected with the social and economic upheavals of the time. Although the Jews, because of their inferior "Dhimmî" status in the Moslem world, would seem to be at a disadvantage in gaining a foothold in trade, one very important factor favored them. This was the hostility that Islamic aggression had aroused in the world outside Islam, so that Moslem traders were totally excluded from Christian countries, while the Khazars, after a series of wars with the Moslems, adopted Judaism. However, Jews were tolerated by both Moslems and Christians, while Khazaria favored them. Thus the opportunity arose for the Jews to dominate much of the trade carried on beyond the boundaries of Islam. Trade with Christian Europe and Khazaria and the lands to which it gave access (Scandinavia and Rus') could be dominated by Jewish traders to exclusion of their Moslem competitors. Of course, the seaborne trade to India and China was dominated by Moslems (and later, in the Song period, by Chinese). But the Byzantium-China overland route, the steppe Silk Route, was apparently established by Jews, as early as the Sui dynasty, in the 6th century<sup>39</sup> and operated by them over its western section exclusively. When Khazaria was Judaized, the use of this route received a further impetus. It seems plausible that the Rahdanis, or Râdhâmites, were a group of Jews from the district of Rahdan in Iraq, who began as merchants trading with Khazaria, where, in view of the Arab-Khazar wars described in Dunlop,<sup>40</sup> Moslem traders were unwelcome. This trade might have been carried on by land through the Caucasus or by sea across the Caspian.<sup>41</sup> Here, they came into contact with other Jewish traders from Byzantium using the steppe route through Khorezm to China, and with the Scandinavian and Rus' traders coming down the Volga. They then proceeded to develop the Rus' trade with the

Islamic world, trade (via Khazaria) with Byzantium, and penetration into China by land. Through Byzantium, they could eventually have been in contact with Jews in Southern Italy (Gil's "land of the Franks") trading with Moslem North Africa and may have opened the overland route from Khazaria to Central Europe along which Hasdai ibn Shaprut's emissaries traveled from Spain to Khazaria in the 10th century. The 10th-century Khazarian Hebrew document from Kiev published by Golb and Pritsak certainly suggests mercantile activity there.<sup>42</sup> Through this expansion into a commercial vacuum, the Râdhâmites were able to contact, and perhaps collaborate with, other groups of Jews trading between Islam and Christendom in the Mediterranean. This would account for the curious statement by Ibn Khurdâdhbih about the linguistic ability of the Râdhâmites. He credits them with speaking no less than six languages, an unlikely feat, as Rabinowitz notes, for the Jews of the time generally spoke Hebrew as a common "lingua franca," and the language of the country where they lived.<sup>43</sup> The Râdhâmites, dealing directly through Khazaria with Rus' and Byzantines, may well have spoken Greek and Slavic, besides the Arabic and Persian of their Islamic base. But Spanish and "the language of the Franks" are more likely spoken by other Jewish traders in the Western Mediterranean trading with Italy and France. They probably cooperated with the Râdhâmites, and Ibn Khurdâdhbih seems to have lumped them together with that group. It should be remembered that the volume of trade across the Western Mediterranean was a great deal less than that on the Eastern trade routes, for Western Europe was at a low point, relative to Byzantium, Islam, and even Scandinavia in the 9th century. To Ibn Khurdâdhbih the Jewish Western Mediterranean traders may well have appeared to be a subsidiary of the Râdhâmites, since they, too, were Jewish. Rabinowitz, in his analysis of the Râdhâmites, overemphasized the importance of this cross-Mediterranean trade in their scheme of things. It was known to him from medieval European sources that practically all mercantile activity in Latin Europe at this time was carried on by Jews, and that they alone could travel to Moslem countries, even as diplomatic envoys. He therefore concluded that the center of Râdhâmite activity was here, in Latin Europe, where Jews had a near-monopoly on trade at the time. This view, as we have seen, is erroneous, and vastly overstates the commercial significance of Western Europe in the 9th century. The Râdhâmites were, geographically and linguistically, an Eastern Islamic group, basing themselves on trade between Islam, Eastern Europe, and China. It is also clear from Ibn Khurdâdhbih that they circulated along the sea routes of the Moslem merchants in the Mediterranean and Indian Ocean, using them, no doubt, to distribute products from outside Dar-al-Islam to different parts of the Islamic world. The classical silk route over the Pamirs to Balkh was also used by them. By the 10th century the initial impetus provided by them and their continuing activities had transformed the Islamic Jews into a preindustrial mercantile society, described in detail by Goitein,<sup>44</sup> using the Cairo Geniza documents as source material. Rabinowitz, due to his Eurocentric bias, thought that Râdhâmites might have provided the capital for the money-lending activity of Jews in Europe in the later Middle Ages!<sup>45</sup> However, they perhaps did provide the capital needed to "start up" the Islamic Jews as a mercantile society. So much for the origin of the Râdhâmites. Next, we have to consider how long their activity lasted. It was thought by Rabinowitz that the collapse of the Tang dynasty in 907 ended their career. While this undoubtedly reduced trade, the Uygurs still controlled the land approaches to China, and in 960 the Song dynasty was established with Bianjing (Kaifeng) as its capital. Shortly after 1000 CE the northwestern provinces of China (Gansu, Ningxia, Qinghai) were organized into the Xi-Xia, or Tangut Empire, which lasted till Chingiz Khan destroyed it in 1226. Little is known about the trading activities of the Tanguts; the decryption of their writing, accomplished only in the last decade, may change this. The Khazar Khanate collapsed in or about 965, due to a combined Oguz Rus' attack. The Rus', however, were defeated when they tried to attack Bolgar, in the Mid-Volga area, in 982, partly due to Khorezmian military intervention. Thus they failed to gain control of the Volga trade route, whose products

were now diverted to Khorezm.<sup>46</sup> Subsequently, the Oguz Turks, known to the Rus' as Pechenegs or Polovtsians, seem to have dominated the steppe and pushed the Rus' further away from the Volga-Don area (back to Kiev, by the mid-11th century). Since the Rus' now held Kiev, they used the Dnieper, rather than the Volga, as the trade route from Scandinavia and Novgorod to Byzantium. Khorezm continued to flourish, reinforced (according to Tolstov) by refugees from Khazaria, and in close contact with Oguz nomads. It is unlikely that the Oguz would have killed the goose that laid the golden eggs for the Khazars, so, as far as is possible, they would have continued the trade policies of the Khazars, using Khorezm as their commercial base. This may be the explanation for the shift in Islamic coin hoards excavated in Central Russia from coins of the Abbasid Caliphate to Sammanid coins from Khorasan<sup>47</sup> as trade shifted from the Caspian east to Khorezm. Instability in the Caliphate also helped. However, it should be noted that Byzantium retained trading footholds in the Crimea-Taman area, and that in 1185 Rabbi Petahia of Regensburg, visiting Jerusalem, passed through the Crimea and North Caucasus in an entirely routine manner. The above indications (for they are no more than that), suggest that the principal Râdhânite trade routes continued to operate into the 11th and 12th centuries, though on a reduced scale and with some geographical shifts. The account of the Arabic traveler Abu Dulâf Mis'ar ibn al Muhâlil (ca. 943) of conditions in Xinjiang and northwest China implies that he used the land route to reach China in the mid-10th century. Ibn-Muhâlil mentions Jews living along the route.<sup>48</sup> It may be noted that the Russian and Greek term for China, "Kitai," derived from the Liao-Khitian dynasty established in North China in the 11th century, must have reached Eastern Europe after 1000 CE, that is to say, during the Northern Song dynasty. It took root in the Byzantine cultural sphere only, where Moslem traders were unwelcome, hence was plausibly transmitted by Jews. The Chinese records of contact with the East Roman Empire have not been thoroughly studied as yet. That there were several officially recorded contacts in the Tang period is well known,<sup>49</sup> but in the post-Tang period, when the Jewish community of Kaifeng evidently originated;<sup>50</sup> much less is known. There are two recorded official delegations, during the Northern Song, which appear to be from "Fu-lin," or Byzantium.<sup>51</sup> The records of the Tangut Kingdom, which controlled (and probably lived off) the overland trade route into China through the Gansu panhandle, may throw more light on this matter when fully decrypted. Summarizing, it would appear that, from the scanty and mostly circumstantial evidence available following the Tang dynasty's collapse, the steppe Silk Route remained in business, if on a smaller scale. When the Mongols forcibly unified Eurasia in the 13th century, the steppe route gained fresh importance as the principal direct China-Europe channel of trade, as shown by the guidebook of Pegolotti published in Florence in 1340. At this time, of course, the traders on this route included others beside Jews; Italians, Novgorodians and Uygurs. Now the story of the Râdhânites merges into the more comprehensive picture of contacts between China and a Europe that had replaced the shattered Islamic world as the leading center of civilization in the West.

### THE ORIGIN OF THE CHINESE JEWS

There is no hard evidence concerning this, since the inscriptions on the Kaifeng steles were first set down in the late 15th century, almost 400 years after the community originated. One can only look at the material reviewed in this paper to see if it contributes anything to improve our understanding. First, as mentioned earlier, Rabinowitz was correct in pointing out that the surviving Chinese (and Indian) autochthonous Jewish communities are derived from trading outposts of the Jews of Eastern Islam, which were isolated by historical events from their parent communities and left "marooned" in a strange but not intolerant world. Second, it would appear from our discussion that the principal Jewish trading activities with China centered on the steppe Silk Route, which suggests that Jews entered China predominantly from the northwest through Gansu. This does not exclude others using the sea route, as in fact Ibn Khurdâdhbih clearly states they did, but it does contradict the ideas of Laufer<sup>52</sup> and others who felt that the sea

route had been the Jews' sole way of reaching China. Since the main trading depot of the Rādhānites in Islam was Rayy, it is natural that Persian would be their language, prior to Sinicization by long residence in China. Some estimate of the time at which they entered China could be made from the type of Persian found in the surviving Kaifeng synagogue documents. Using this procedure, Neubauer<sup>53</sup> was led to conclude that they entered China in the 9th century, that is, contemporaneously with Ibn Khurdādhbih. However, the Kaifeng community was not founded until after the Northern Song itself, with Bianjing (now Kaifeng) as their capital, in 960 CE. While the Kaifeng synagogue stele gives 1163 as the founding date of the synagogue, contradictions in the text led Pan Guandan<sup>54</sup> to conclude, rather convincingly, that the real date of origin of the community was certainly prior to 1126, when Kaifeng was captured by the Jurchen, and, plausibly, sometime in the 11th century. This implies a 200-year delay between the entry of Persian Rādhānites into China, and their settlement in Kaifeng, after it had been established as the Song capital. Also, it implies, along with Neubauer's philological work, a temporary cutoff in Chinese-Jewish contacts with the outside world, which "froze" the Persian usage of the community. This may be connected with the disorders accompanying the collapse of the Tang dynasty at the end of the 9th century. The specific group that settled in Kaifeng is reported (by the 1489 stele) to have brought tribute of "Western Cloth." This may have been a dyed fabric, since Jews were active in the dyeing trade in Islamic lands. As to where they settled in the meantime we have no convincing evidence, but it can be argued that if they used the land route they would have settled somewhere in the northwest of China. Recent, as yet unverified reports of Chinese Jews in northwest China are of interest in this connection. Of course, this does not mean that Jews did not reach China before the 9th century. To the contrary, our account of the steppe Silk Route implies that some reached China as early as the 6th century. It is interesting that a local tradition from Yangzhou, quoted by Zhu Jiang supports this idea.<sup>55</sup> The Chinese scholar Gong Fengzhen cites a 6th- or 7th-century Chinese term for Jews, apparently from a Nestorian text from Dunhuang,<sup>56</sup> indicating that Chinese Nestorians had adapted a Persian term for Jews to Chinese usage. This suggests contact between the two groups on the land routes from Iran to China at this time. Also, the Judeo-Persian letter discovered by Stein apparently dates from the early 8th century. It may be, as Gao Wangzhi has suggested, that there were two waves of Jewish immigration into China before the 19th-century European interlude in Chinese history.<sup>57</sup> One was described in this paper and may be called the "Rādhānite wave." The second, in the 13th century, could be called the "Mongol wave" and, according to Gao, may have consisted of prisoners brought in by the Mongol armies returning from their Western campaigns, as well as those, like Marco Polo, recruited to serve in the Mongol bureaucracy of "people of various categories," (semu) that is, non-Chinese organized to administer China. Certainly this additional influx would explain the fact that the first references to Jews as a distinct group in official Chinese documents occur during the Yuan period. Prior to this they were probably lumped together with the Moslems as "Hui-Hui" or "Da-shi." Except for Marco Polo's and Marignolli's statements we have no contemporary evidence of their places of residence, although the place names on the Kaifeng stele of 1489 may well give some reliable indications.<sup>58</sup> In conclusion, it can be conjectured that the outbursts of xenophobia against the semu, or non-Chinese, when the Mongols were overthrown by Zhu Yuanzhang must have severely damaged the Chinese-Jewish communities. Ming isolationism and the closure of the Silk Route and sea traffic after 1450 left a small community cut off from its roots. So much of the picture given in this section is conjecture and inference that one can only hope and pray for new archaeological evidence and, perhaps, the identification of other Jewish communities besides that of Kaifeng in China, to sharpen our understanding of a very obscure topic.

## VISIBLE AND INVISIBLE TRADE

The Arabic descriptions of the Rādhānites list the commodities that they traded. These fall into five groups: spices and condiments, furs and other North European

products, slaves and eunuchs, silk and other luxury textiles, and swords. The first group was a real necessity before the days of food preservation, and being of small bulk, could be readily transported. Furs were a very popular luxury among the upper classes of Islamic countries and were supplied by Rus' traders moving down the Volga into Khazaria. Slaves were a component of the trade with the Rus' and Scandinavians and, more importantly, of the trade between France and Spain. Of the manufactured products, silk and other high-grade textiles may have come from Khorasan, China, or, in the case of dyed fabrics, from Byzantium. The origin of the swords traded by the Râdhâmites is discussed in more detail below.<sup>59</sup> Except for some of the textiles, all these products were imports into the Islamic world. They seem to have been mostly paid for in Islamic silver coins, which were standard currency among the Rus', as shown by coin archaeology,<sup>60</sup> and in Khorezm<sup>61</sup> and among the Uygurs.<sup>62</sup> It is probable that this export of currency damaged the financial system of the Caliphate and may have contributed to its decline. As mentioned earlier, Samanid coins (from Khorasan) replace these of the Abbasid Caliphate after the early 10th century.<sup>63</sup> It should be pointed out that in Ibn Khurdâdhbih's account, the directions "west" and "east" are not to be taken too literally. "West" clearly means north-northwest of northern Iran, where Ibn Khordadbekh resided, toward the Volga and Khazaria. The town of Rayy, mentioned by Ibn al-Faqîh, was the first large center in Islamic territory to which the Râdhâmites would come when traveling from Khazaria, and the emphasis given to it suggests it was their entrepot, and the link between their routes within and outside of Dar-al-Islam. Of much more long-term importance than the visible trade in commodities was the invisible trade in knowledge. During the medieval period, as Needham and his collaborators have shown in exhaustive detail,<sup>64</sup> China had forged well ahead of the Western countries in technology and in the protoscience of the time and remained so until the 16th century. The collapse of the classical Greek civilization, in contrast to the persistence and revitalization of medieval Chinese civilization, was presumably responsible for this state of affairs. But this meant an outward flow of "know-how" from China to Western Asia and Europe, so far as the imperfect communications of the time allowed. The carriers of this "know-how" were the merchants engaged in long-distance trade, for no others could have played the part. The average person did not travel, diplomatic missions were rare, and until the Mongols no large military expeditions crossed from Eastern Asia to Southwest Asia and Europe. The civilizations geographically closest to China were those of Iran and India, and by the Tang period Moslem merchants had opened up sea trade from the Persian Gulf, round India, to China. It is therefore not surprising that silk and paper manufacture soon surface in the Islamic world (by the 9th century). Europe, of course, was more distant, and, until the Yuan dynasty, the trade channels were not so open. Nevertheless, we have seen already that the Râdhâmite traders had established routes connecting China with Eastern Europe, Byzantium, and perhaps Central Europe by the 9th, and perhaps even the 8th centuries. The total lack of European knowledge of China, prior to the Mongol period, or at least till Idrisi in the late 12th century, argues against direct contact. However, if a group of intermediaries, not desirous of sharing trade secrets, were involved, this would be expected. It follows that if a technological innovation of Chinese origin appears, before the Yuan dynasty, in Europe but not in Islam, then the Râdhâmites were the likely agents of its transmission. It is not hard to find examples of this. The most notable is the magnetic compass for navigation, which has been thoroughly discussed by Needham.<sup>65</sup> This is the sort of device that would be useful, not only to sailors but to land travelers crossing extensive steppe or desert areas, as in Xinjiang and Kazakhstan, and thus it is likely to have found its way to Europe by the land route, bypassing the Islamic world, in the 12th century. It is first mentioned in Europe in 1190, and in Arabic accounts not till 1232. An earlier example, also very important, is the transmission of iron and steel manufacturing techniques, using the blast furnace, from China to Scandinavia about the time of the Râdhâmites.<sup>66</sup> Here the connecting link seems

definitely to be Khazaria, the junction point of trade routes from Scandinavia and China. This fact is probably responsible for the reference to swords as a trade item of the Râdhâmites by Ibn Khurdâdhbih. Certain other innovations connected with horse riding and haulage, namely, iron stirrups, and the trace and collar harnesses for horses, were introduced into Europe in the early Middle Ages, and it is reasonable that they should have been transmitted by nomadic or seminomadic peoples. Stirrups seem to have been transmitted by the Avars, collar harnesses by the Khazars.<sup>67</sup> As to weapons, the Chinese crossbow reached Scandinavia and Western Europe, but, curiously, not Byzantium, for the Byzantines were surprised at its use by Crusaders at the end of the 11th century. Needham thinks that this transmission occurred via the Khazars.<sup>68</sup> The most dramatic advance in weaponry prior to our own time, the true metal-barreled gun, using gunpowder with a high nitrate content, seems to have been invented in China in 1260–1280 and to have reached Europe about 1310. A picture of a primitive gun appears in an English illuminated manuscript of 1327 (now at Oxford), the first evidence of guns in Europe. They do not appear to have reached the Moslem world till about fifty years later, when the Mamluks adopted them. It therefore seems plausible that the true gun found its way overland to Europe through Mongol-ruled Russia.<sup>69</sup> Whether Jews were agents of transmission here is quite uncertain, although the writer has noted one curious piece of folk legend that may have some bearing on this question.<sup>70</sup> It is, however, fairly certain that European Jews living in Spain during the Yuan period had knowledge of the overland trade routes to China and presumably took part in the overland trade of the steppe route.<sup>71</sup> Along the same lines, Needham has remarked that the famous Provençal Jewish astronomer and philosopher, Levi ben Gershon (1288–1344), published the first description in Europe of the surveying and navigational instrument known as the “Jacob’s staff,” which had in fact been invented in China considerably earlier.<sup>72</sup> Thus, it is likely that Jewish involvement in the steppe Silk Route continued into the 15th century, when the route was finally closed by Ming isolationism and the advances of the Ottoman Turks in East Europe. Thus the Râdhâmites may have had a much greater impact on the overall history of Eurasia than Rabinowitz could have realized in 1948. They provided a sizable part of that injection of East Asian knowledge and skills into Europe, which, when combined with the Greek knowledge acquired in Arabic translation through Spain, fueled the decisive advances of the 17th century. The superficial treatment given in this paper only scratches the surface of an important and fascinating topic. In conclusion, the writer can only regret that he has not been able to do it justice and express the hope of better things to come!

Zhao Yingcheng from Fact to Fiction The Story of “The Great Advisor” Moshe Y. Bernstein

‘Scholars who research the history of the Chinese Jews are familiar with the name of Zhao Yingcheng ( ), known also by his Hebrew name, Moshe ben Avram (רְבָּאָמָּן בֶּן־אַבָּרָם). Zhao is mentioned in both the 1663 stele and in local gazetteers. Much of the data on the historical community comes from the stelae that adorned the synagogue’s courtyard and are today kept in the attic of the Kaifeng Municipal Museum. The stele of 1663, erected to consecrate the reconstruction of the synagogue, was lost over time, but its inscriptions were preserved in rubbings made by Jesuit missionaries who visited Kaifeng in the early part of the 18th century. These inscriptions refer to the Zhao clan, who over the years provided significant support for the synagogue’s maintenance. The most prominent member of the Zhao clan was Zhao Yingcheng, who is conferred the enigmatic moniker of “The Great Advisor.” Born in 1619, Yingcheng grew up at a time when the “Little Ice Age” ravaged the provinces of central China, as it did large swathes of Eurasia. Repeated droughts and unusually cold temperatures led to widespread famine and poverty in the countryside. Meanwhile, the rampant corruption and excesses of the eunuchs who dominated the Ming Emperor and ruled the Forbidden City further ignited resentment

amongst the peasantry. In addition to these domestic concerns, in the steppes north of China, the Jurchen leader Nurhaci, formerly a Ming vassal, was consolidating his military and social power into a unified “Banners” system that would eventuate into the mighty entity of Manchuria. When Zhao was still a child, the Manchus had already begun to exert that might, encroaching China’s northeastern border with impunity and subjugating Liaoning Province. Fluent in scriptural Hebrew, Yingcheng was also an aficionado of Chinese culture, attaining the jinshi rank in the Imperial Examinations (civil service exams) for Confucian scholars, where only one in ten-thousand candidates succeeded. Many of these scholars, such as those in the venerable Donglin Academy, advocated for reform, but these dissenting voices were silenced in a ruthless campaign waged by the eunuch Wei Zhongxian, who oversaw the torture, imprisonment and execution of many of Donglin’s leaders. As a jinshi candidate, Zhao would have mastered military strategies and trained extensively in martial arts. Many of his fellow Confucian scholar-warriors trained at the Shaolin Monastery, a bastion of Ming support ninety miles west of Kaifeng. In 1641 that bastion was among the first in Henan Province to fall in a ruthless attack by anti-Ming rebels, who destroyed the Shaolin Temple and slaughtered its entire population of resident monks. The following year troops loyal to Li Zicheng, the charismatic leader of the populist insurgency, laid siege to Kaifeng. During the siege, the tactical manipulation of the Yellow River dam systems—by both the Ming Army and the peasant insurgents—triggered a catastrophic flood that killed more than 80 percent of the city’s inhabitants. The flood destroyed the ancient synagogue, but the Chinese Jews managed to rescue the community’s damaged Torah scrolls from the deluge. Three hundred of those who remained of the small Jewish community settled in the north of Kaifeng. In 1646, following the defeat of Li Zicheng’s short-lived Shun Dynasty, at only age twenty-seven Yingcheng was appointed Minister of Justice for the new Qing Dynasty. He would have overseen the unpopular decree of the Qing regent Dorgon mandating the Manchu-style tonsure for all Chinese males. “Keep your head, lose your hair; keep your hair, lose your head!” was the slogan of the official squad of “barbers” who policed the unshaved heads of offenders and decapitated those who proved recalcitrant to submit to the compulsory hairstyle. Successful in re-establishing order in the capital, a few years later he was sent to Fujian Province to subdue brigand gangs goaded into violence by the notorious Taiwanese pirate Koxinga. Gazetteers in both Henan and Fujian praised Zhao’s valour, claiming that he personally led his men into battle to quell the banditry. Afterward, to preserve the peace and empower the population, he set up local schools to ensure greater literacy and economic prospects. During his lifetime, there is evidence Zhao Yingcheng had accrued a vast fortune, possibly through land speculation and investment in the *jiaofang*, the “flower pavilions,” which educated China’s most beautiful, talented courtesans and entertained its official cultural elite. During this period these women were not only the purveyors of national culture but frequently its arbiters as well. In 1653 Zhao Yingcheng returned to Kaifeng to mourn the death of one of his parents. During the three-year mourning interval customary in China, he helped facilitate the repatriation of the Chinese Jews in Kaifeng and the rebuilding of their synagogue—the Temple of Purity and Truth—several years before the Qing Emperor Kangxi would issue a proclamation to rebuild the city. He used much of his personal wealth for the synagogue construction and supervised the repair of the damaged Torah scrolls. Sometime prior to his death in the late 1650s, he wrote a book, *Vicissitudes of the Holy Scriptures* (shèngjīng zhī biàn), presumably describing the destruction of the synagogue and the rescue of the scrolls from the flood. This book has been lost to posterity as has that of his younger brother, Yingdou, reportedly a guide to the moral precepts of Judaism known as *Preface to The Illustrious Way* (míngdào xù). During Zhao’s lifetime, China confronted the political challenges and moral dilemmas of climate change, corruption, populism, border control, xenophobia, lawlessness, war, and genocide, all thematic elements resonating with the sound bites and hashtags of today’s popular culture. The

following sections correspond to six phases in Zhao's lifetime: his birth, his Bar Mitzvah, his capping ceremony as a Confucian official at age twenty, the conferral of his jinshi title, his military and administrative roles in Fujian, and, finally, his return to Kaifeng to rebuild the ancient synagogue and restore its congregation. However, rather than referencing these biographical life events as section headings, I have opted to instead display the hashtags referred to above, as these better depict the historical circumstances of moral, intellectual and spiritual engagement that will define and form the fictional character of Zhao Yingcheng. #CLIMATE CHANGE #ELITE CORRUPTION Around the beginning of the 10th century a group of Jewish merchants from Central Asia arrived in Kaifeng, at that time the world's largest metropolis and a major trading hub.<sup>2</sup> The stele of 1489 recounts that they were welcomed by the Emperor Zhenzong to settle in China and "revere and preserve the traditions" of their ancestors. A century later their descendants constructed a synagogue referred to as the Temple of Purity and Truth. Due to repeated inundations of the Yellow River, this structure was destroyed and rebuilt several times during its seven-hundred-year history. Contrary to the experiences of their Jewish brethren in Europe, the Jews in Kaifeng—who identified themselves as Yicileye, or "Israelites"—suffered no discrimination or persecution.<sup>3</sup> Although geographic isolation and small numbers contributed to early language shift from their native Judeo-Persian to Chinese, the Yicileye, with the help of subsequent caravans of Jewish traders traversing the Silk Road, managed to acquire Torah scrolls and books to maintain rudimentary Hebrew reading skills. Intermarriage probably occurred as early as the first generation, and, following the patrilocial custom, Chinese wives would adopt the traditions of their Yicileye husbands.<sup>4</sup> The stelae inscriptions maintain that the first Jewish settlers brought with them swathes of dyed cotton and were thus encouraged by the Emperor to engage in the commercial production of dyed textiles. However, by the early Ming Dynasty, a disproportionate number of Yicileye had attained high rankings in the Imperial Exams and were assigned to significant governmental posts.<sup>5</sup> More than two thousand years prior to the arrival of these Jewish settlers, China had embraced a hierarchical ranking system defined by four fundamental occupations. Known as the shì-nóng-gōng-shāng (士農工商), by the time of the Sui Dynasty (581–618) this scheme had developed to categorize the top-ranking gentry class (shì) as those Confucian scholars who had passed the civil service examinations. In descending order were the peasant farmers (nóng), the artisans and craftsmen (gong), and, at the bottom of the hierarchy, the merchants and traders (shāng).<sup>6</sup> The early Jewish settlers, who came to Kaifeng as traders but adopted the dyeing profession, originally belonged to the two lower classes. With time, however, and their gradual integration into Chinese society and culture, an increasing number of the Yicileye found themselves situated among the primary gentry caste. By the time of Zhao Yingcheng's birth in 1619, the demarcation lines of these categories had become blurred. First, with the development of China's ports and foreign trade, mercantilism—previously deemed an ignoble occupation by the ruling Confucian aristocracy—began to assume a certain respectability due to its increased economic significance. Also, to attain the coveted aristocratic status, a growing number of merchants competed as licentiates in the local, lower-level examinations.<sup>7</sup> The 1663 stele attests to the many Zhao family members who achieved some level of this elite status. However, considering the substantial financial contribution the family made for the maintenance of the communal synagogue over the years, it is not unlikely that many of these licentiates continued to earn incomes as both artisans and merchants. At the time of Zhao's birth, two major issues were emerging that would challenge the stability of the ruling Ming Dynasty and eventually result in its demise. The unpredictability of nature caused the first, while human avarice instigated the second. The "Little Ice Age," which ravaged the Eurasian continent throughout the 17th century, had a deleterious effect on the breadbasket of Central China. Inordinately cold and prolonged winters followed by periods of drought wreaked havoc on agricultural yields and gave rise to famine, poverty, and plague. This

natural catastrophe, which persisted sporadically throughout the century, chiefly affected the peasant farmers, though its dire consequences impacted the entire population. In our modern age, climate change is attributed primarily to human pollution of earth's physical atmosphere resulting in what we call the "greenhouse effect." In late Ming China, the climate change produced by the "Little Ice Age" was likewise ascribed to man-made pollution, but rather than the physical environment, it was the spiritual atmosphere that had been sullied. Historically, the Chinese Emperor was considered the "Son of Heaven" (tiānzǐ), a kind of demigod seated on the Dragon Throne who mediated between Heaven and Earth. When the Son of Heaven dutifully performed the rites honouring his illustrious forebears and conducted himself in consonance with Confucian moral principles, he ensured that the heavenly flow of prosperity and good fortune would bear beneficent terrestrial outcomes. If he failed to do so, catastrophe was imminent. Toward the end of his reign, the Wanli Emperor (1572–1620), due to a mixture of political and personal issues, had become increasingly detached from palace affairs, creating a vacuum that would eventually be filled by the infamous Wei Zhongxian, regarded as the most powerful eunuch in Chinese history. Wei continued to dominate palace affairs after the Wanli Emperor's death in 1620.<sup>8</sup> Despite the intensification of drought and famine, the Forbidden City continued to levy heavy taxes on the populace, while within the walls of the Imperial Palace the extended royalty and cadre of eunuchs managed a profligate and extravagant court. This abrogation of proper Confucian conduct engendered widespread resentment, particularly amongst the peasant farmers. In 1622 representatives of the Donglin Academy, a group of scholars committed to the preservation of Neo-Orthodox Confucian morality, attempted unsuccessfully to oust Wei from his position at court. This challenge only incited Wei's wrath, and, exerting his influence over the Tianqi Emperor, he issued edicts for the brutal torture and execution of the Donglin leadership.<sup>9</sup> What would the fictional family of the toddler Zhao Yingcheng make of the developments of this period? To what extent would they as urban merchants and members of the gentry class be affected by the change in climate that was ravaging the countryside? Would they too ascribe this natural aberration to the reprehensible conduct at the seat of imperial power in Beijing? Or would they, as mandarins loyal to the Emperor, rigorously defend the divinity of the Dragon Throne, ignoring the foibles of the Son of Heaven seated upon it? Might they have agreed with the moral stance taken by the bold contingent of the Donglin Academy yet feared for their lives to express such a view openly? Were they able to perceive the dark clouds on the political horizon that would lead to the downfall of the Ming and bring to power the dreaded foreigners to the north, who would ultimately establish the longest-ruling dynasty in Chinese history? #BORDER CONTROL #XENOPHOBIA #POPULIST REVOLT In the year 1632 at thirteen years of age Zhao Yingcheng would have celebrated his Bar Mitzvah, the entry into adult life as defined by Jewish tradition. There is no evidence in the stelae or the many manuscripts of that period that the Yicileye in fact used that specific term. The Jesuits who made multiple visits to Kaifeng in the 16th and 17th centuries recorded the community's observance of many Jewish practices: Shabbat services with Torah readings, festival celebrations, circumcision, kashrut (dietary laws), ritual slaughter and removal of the sciatic nerve, among others.<sup>10</sup> However, their records made no mention of the significant life-event of the Bar Mitzvah, which literally refers to the obligation to accept the yoke of the Torah commandments. The tradition of the Bar Mitzvah is first mentioned in the Mishnaic tractate Pirkei Avot (Ethics of the Fathers) and later expounded in the Gemara: He [Ben Hei Hei] would also say: Five years is the age for the study of Scripture. Ten, for the study of Mishnah. Thirteen, for the obligation to observe the mitzvoth [commandments]. Fifteen, for the study of Talmud. Eighteen, for marriage. Twenty, to pursue [a livelihood]. Thirty, for strength, Forty, for understanding. Fifty, for counsel. Sixty, for sagacity. Seventy, for elderliness. Eighty, for power. Ninety, to stoop. A hundred year-old is as one who has died and passed away and has been

negated from the world.<sup>11</sup> Apart from a colophon registering the names of the six tractates of the Mishnah, the Jesuits found no indication that the Yicileye retained copies of either of these fundamental Talmudic texts, although it is possible that they were lost in one of the many floods that had damaged the synagogue in the past. Yet, even without an active Talmudic culture, it is likely that the community maintained this important tradition, passed on to successive generations through internal oral transmission or external exchanges with Jewish travellers to Kaifeng.<sup>12</sup> It is therefore plausible that Zhao Yingcheng may have ascended the synagogal dais, or bimah, to read from the Torah to celebrate his coming of age, as is the custom in most Jewish congregations. Both Yingcheng and his younger brother Yingdou were among those in the community who were familiar with scriptural Hebrew. This was borne out in the final years of his life when both brothers assisted in the restoration of the thirteen Torah scrolls, which had been damaged in the 1642 flood.<sup>13</sup> As discussed, further evidence of their Hebrew literacy and Judaic knowledge was their authorship of the only known Sino-Judaic theological works. Zhao Yingcheng wrote *The Vicissitudes of the Holy Scriptures* and Yingdou penned *Preface to the Illustrious Way*; the search to locate these missing manuscripts is ongoing. It is noteworthy that the Chinese word for “way” (dao ), which features prominently in Yingdou’s title, resonates etymologically with the Hebrew word denoting Jewish law (halacha הַלְּכָה). It is conceivable that “the illustrious way” was a euphemism for the path of Jewish law and practice, upon which the young Zhao Yingcheng would have embarked upon reaching the Jewish milestone of manhood. Zhao would certainly have been considered a child prodigy, a perspicacious teenager, as signified by his future achievements in the Imperial Examinations, the positions of authority granted him and his sobriquet of “The Great Advisor.” He would likely have pondered the circumstances of the day: the famine, drought, poverty, corruption as well as the rising discontent among the peasantry. In addition to these domestic anxieties, he would also have considered the emerging threat to the Dragon Throne emanating from across China’s northeastern border. In the early decades of that century prior to Zhao’s birth, the Jurchen chieftain Nurhaci, a former Ming vassal, was consolidating power amongst the manifold tribes of Manchuria. Implementing an administrative and military system encompassing every Manchurian household known as the “Eight Banners,” Nurhaci succeeded in creating a unified political entity with a formidable army at his disposal. In the year 1616 Nurhaci declared himself the Khan of the Later Jin Dynasty; following his death in 1626 his son Hong Taiji renamed it the Qing Dynasty.<sup>14</sup> Ironically, while the natural and political upheavals in China would ultimately bring about the nation’s tragic fragmentation, the various tribes in Manchuria were establishing a political, cultural and martial unity that would alter the regional balance of power. In 1618 Nurhaci exercised the Manchu military might by invading China, breaching the Great Wall border at its more vulnerable points and conquering Fushun in Liaoning Province. Two years later he vanquished the cities of Liaodong and Shenyang, the latter then designated as the Qing capital until the final collapse of the Ming Dynasty two decades later. Although Nurhaci managed to humiliate the Chinese with his brazen aggression, in 1626 at the Battle of Ningyuan his belligerence came to an end when he was mortally wounded by a Portuguese cannon fired by the troops of the Ming general, Yuan Chonghuan. Though the Imperial Army had tentatively staved off the aggression of the foreign Manchus, their menacing presence across the border in Liaoning continued to evoke trepidation in the Imperial Court and in the hearts of the Han Chinese populace. Their lingering hope and trust was placed with the renowned general, Wu Sangui, whose garrison of 40,000 troops guarded the eastern end and heavily fortified sector of the Great Wall of China at Ningyuan, thwarting the dreaded foreigners from further transgressing China’s borders and invading its territory.<sup>15</sup> Chinese legend relates an anecdote, which, if at all accurate, would have grave repercussions on China’s future. In 1630 in Shaanxi province a blacksmith’s apprentice was collared and shackled on public display for his failure to repay a

debt to an avaricious magistrate. A sympathetic guard distressed at the prisoner's agony offered him shade and water; this display of compassion earned him a severe beating from the magistrate. That injustice then fuelled the ire of a group of peasants who managed to break the young blacksmith's chains and usher him away to freedom. Armed with only sticks, they fought off a contingent of government soldiers attempting to arrest them. The name of this apprentice, Li Zicheng, would become well-known throughout China, as he would go on to lead the populist rebellion that would ultimately depose the tarnished Ming Dynasty. Legend aside, by the time Zhao Yingcheng was coming of age, ready to commence his journey on "the illustrious way," the historical Li Zicheng had assumed the leadership of the peasant revolt and, within just a few years, amassed a daunting militia attacking government forces throughout Shanxi, Shaanxi, and Henan provinces. Like a Chinese Robin Hood, to gain popular support, Li distributed all the spoils won in battle to the impoverished peasants.<sup>16</sup> Aside from Zhao Yingcheng's fluency in scriptural Hebrew, as a future mandarin of the superlative rank, he would have already begun his extensive education into the Confucian classics required of all future licentiaties. At age thirteen, his tutoring in Chinese culture would have also included "music, poetry, dance, ritual, archery and horsemanship."<sup>17</sup> How did the young Zhao view the popular revolt against the Ming? As a budding scholar, was he obliged to support the Emperor regardless of the smouldering popular anger? Did his adherence to Judaism with its injunction to sustain the poor in any way affect a sympathetic view of the rebel Li Zicheng? Furthermore, would he share the xenophobic loathing of the Manchus felt by many of his countrymen? Or might he have admired Nurhaci, who had succeeded so well in unifying his people? Might he even have considered Li Zicheng's revolt a necessary means to eradicate corruption and, as did Nurhaci, in the end restore unity to a fractured China? At age thirteen these questions may have seemed to be distant philosophical propositions. Yet, within a decade they would assume a perilous proximity and a challenge not only to Zhao's personal beliefs but to the physical existence of the Temple of Purity and Truth, its congregants and all of Kaifeng's inhabitants. #KUNG FU #TERROR #GENOCIDE In February 1939 Zhao would have celebrated a second rite marking his "coming of age," the *guān lǐ* (官禮), or "capping ceremony," mentioned in the Book of Rites (*lǐ jì*) and observed when a scholar reached the age of twenty. The ceremony, which entailed the tying of the celebrant's long hair into a bun or coil, upon which a scholar's cap was placed, signified the young man's readiness for marriage. A similar ceremony for a woman, the "hair-pinning ceremony," was held at age sixteen. The capping ceremony generally took place in February on an auspicious date chosen by the participant; it was one of the four principal Confucian rites along with those of marriage, mourning and sacrifice to ancestral spirits. Despite the significance of this milestone, like those listed above in the Mishnah in Pirkei Avot, it is considered but one of multiple rungs that incrementally ascend a metaphorical ladder of maturity: When one is ten years old, we call him a boy; he goes (out) to school. When he is twenty, we call him a youth; he is capped. When he is thirty, we say, "He is at his maturity"; he has a wife. When he is forty, we say, "He is in his vigour"; he is employed in office. When he is fifty, we say, "He is getting grey"; he can discharge all the duties of an officer. When he is sixty, we say, "He is getting old"; he gives directions and instructions. When he is seventy, we say, "He is old"; he delegates his duties to others. At eighty or ninety, we say of him, "He is very old." When he is seven, we say that he is an object of pitying love. Such a child and one who is very old, though they may be chargeable with crime, are not subjected to punishment. At a hundred, he is called a centenarian, and must be fed.<sup>18</sup> It is uncertain at what age Zhao was married, but we can assume that if he had not been assigned a wife by the earlier age of eighteen mentioned in the Mishnah, by the time of his capping a suitable match would most likely have been arranged. Considering Zhao's meteoric rise to prominence in his mid-twenties, it is noteworthy the Book of Rites lists the age of forty as the beginning of a scholar's administrative career, fifty as its apex, and onward well past seventy

until retirement.<sup>19</sup> While we cannot be certain of the year of Zhao's marriage, we can be reasonably confident that by the time of his twentieth birthday Zhao would have already been trained in the martial arts of qigong (气功) and gongfu (功夫), the latter known more commonly by its Western loanword, kung fu. As a future military strategist and combatant, Zhao would have attained expertise in these traditional practices. Unlike Western military training to increase the strength and stamina of the physical body, gongfu's primary emphasis was the cultivation of *qi*, or "life force." Rather than enlarging muscular mass, the nurturing of *qi* produced mental concentration and clarity. In Chinese philosophy, these invisible, internal qualities are considered more powerful than the exertion of physical force. In all of China during the late Ming Dynasty the most renowned training centre for the martial arts was the Shaolin Monastery in Henan Province, near Kaifeng. The earliest extant manual on Shaolin's celebrated method of staff fighting was compiled in 1610 by a scholar and military expert from Anhui province, Cheng Zongyou (程宗猷), who spent ten years training in Shaolin. In the introduction to his manual, *Exposition of the Original Shaolin Staff Method* (Shaolín gùn fǎ chǎn zōng), Cheng writes: ) The Shaolin Monastery is nestled between two mountains: that of culture (wen and that of fighting (wu ). Indeed, this monastery has transmitted the method of staff fighting and the doctrines of the Chan [Buddhist] sect alike, for which reason gentlemen throughout the land have always admired it. Since my youth, I was determined to learn martial arts. Whenever I heard of a famous teacher I wouldn't hesitate to travel far to gain his instruction. Therefore, I gathered the necessary travel expenses and journeyed to the Shaolin Monastery where I spent, all in all, ten years If this book assists like-minded friends in reaching the other shore, if they rely upon it to strengthen the state and pacify its borders, thereby enhancing the glory of my teachers' methods, yet another of my goals would be accomplished.<sup>20</sup> In addition, many of Cheng's family members, including several prominent scholars and high-ranking mandarins, also trained extensively in martial arts. Following his training in Shaolin and return to his hometown of Xiuning, Cheng trained a private militia of eighty men, all of whom hailed from the family estate.<sup>21</sup> Since local gentry officials were tasked with preservation of law and order, such privately formed policing militias were not uncommon. We do not know whether Zhao Yingcheng had his martial arts instruction at Shaolin Monastery, but he would have surely known of its reputation both as the most prominent gong fu training centre and a bastion of support for the Ming Dynasty. A precocious scholar, already preparing for the penultimate *jürén* (举人) exam to serve in the upper echelon of Chinese officialdom, Zhao would have been shocked and distressed at the events about to unfold at Shaolin, and throughout Henan Province, in the year after his capping. During that period, the army of Li Zicheng, its ranks bloated with hundreds of thousands of enraged peasants, had made its way from Shaanxi Province into Henan. This massive legion ransacked dozens of towns and villages, slaughtered their inhabitants and took thousands of captives. In this unbridled spree of terror, Li attacked the Shaolin Monastery, which had pledged support to his enemy, the Ming Emperor. His militias destroyed the monastery and killed nearly all its resident monks, whose staff combat was no match against the insurgents' muskets and cannons.<sup>22</sup> Yet, the terror inflicted on the Shaolin Monastery was but an ominous prelude to the devastation and horror that would be visited on the city of Kaifeng. The city of Kaifeng held both symbolic and strategic value for Li Zicheng. As an imperial capital of the Song, its conquest would represent a significant victory in legitimizing his effort to depose and succeed the last Ming Emperor, Chongzhen. From a strategic perspective, control of Kaifeng, located more than 330 miles to the east of Xi'an—the former capital of the Tang Dynasty situated in Li's home province, Shaanxi—would provide an open corridor for an assault on the capital, Beijing. On March 22, 1641, which coincided with the Seventh Day of Passover, Li led a force of 33,000 peasants to besiege Kaifeng. At the time, the Ming Army, which normally defended the walled city, had vacated to retake nearby Luoyang, which had been left under-defended by the

rebel troops, who had evacuated from there to reinforce insurgent activity in the outlying areas. Fearful that the Ming Army's absence would leave the city vulnerable, the Kaifeng prefect, Wang Bian, sought the assistance of the local gentry to form 84 defensive wards and to enlist 50,000 of the local inhabitants to defend the city. Although the officials managed to recruit only 4,300 enlistments, they successfully fended off Li's army after only six days of intense fighting. The resident Prince of Zhou provided money, food, and logistics to the civilian fighters during the campaign. On the final day of the siege, Chen De, son of the Ming commander Chen Yongfu, shot an arrow into Li Zicheng's left eye, rendering it useless. Li's swashbuckling, one eyed visage would heretofore earn him his historical nickname of the "dashing king," or *chuǎng wáng* (闯王). Kenneth Swope, in his detailed, electrifying account of the siege, describes it as a rare success for the Ming government, one in which the local gentry and inhabitants played a significant role: As for the defenders, once more it was proven that inspired leadership, solid tactics, and concrete rewards were sufficient to ward off even fairly sizeable rebel contingents. Working with the townspeople, the local gentry and the imperial Prince demonstrated the kind of government leadership that was too often lacking in late Ming society. The problem for the Ming was in obtaining the same kind of direction throughout the empire. Because such efforts were dependent upon the quality and leadership of local officialdom and individual personalities, it was exceedingly difficult to replicate such successes.<sup>23</sup> In the following ten months Li Zicheng's peasant army ravaged the countryside, seizing numerous small cities throughout Henan Province. The 1641 attack on Shaolin described above probably occurred during this period. On January 20, 1642, Li returned to Kaifeng with his army together with forces loyal to his ally, Luo Rucai, in a second attempt to besiege the city. This time, however, the defenders were bolstered by the presence of the regular Ming Army, with Chen Yongfu and his elite units protecting the south gate of the earthen wall facing the insurgents' encampment. On January 24, the rebels successfully attacked the north gate, providing them access to an outer courtyard within reach of the fortified city ramparts. Rebel efforts to tunnel through the rampart's walls were repulsed by the defenders above them with volleys of bricks and cannon fire. On January 30 Li's forces made yet another concerted effort to breach the city walls but were again deterred by heavy cannon fire. During this period, in order to sustain defensive positions, the Prince of Zhou again donated several thousand tael in addition to contributions by city officials. The prefecture provided 100,000 steamed buns to those defending the ramparts. Nonetheless, due to subzero temperatures, more than 1,000 perished while doing so. Swope depicts one of the more bizarre confrontations that transpired during the second siege: The rebels sent naked women, most likely captives, to the base of the wall to hurl insults at the defenders and goad them into coming out to fight. These women were unceremoniously killed and the defenders countered by rounding up monks and having them shout their own curses at the rebels! The hapless monks were also killed and this became known as "the clash between the yin and yang phalanxes."<sup>24</sup> The skirmishes continued daily until February 10, when Chen Yongfu prevented a major assault with massive cannon and crossbow fire that killed more than 10,000 of Li's fighters. The following day Li made still another attempt to blow up the ramparts using gunpowder; that attempt backfired, killing thousands of his own men, while leaving the defenders unscathed. On February 12, after one final failed effort to breach the walls resulted in 738 deaths of his own men, Li made the decision to abandon the siege. He left behind a camp strewn with corpses and supplies; 3,000 captive women were returned to Kaifeng, along with 30,000 head of cattle, given to the starving townspeople who had assisted in the city's defence.<sup>25</sup> Whereas the first siege of Kaifeng lasted only six days and the second just over three weeks, the third and final siege, beginning on May 29, 1642, lasted over four months. There were to be no victors in that final siege, though the undeniable loser was the city of Kaifeng, which in the end would be utterly obliterated in a catastrophic flood, killing 300,000 of its inhabitants and leaving tens of

thousands more homeless. During the siege, there were numerous clashes between the rebel and Ming forces; both sides committed acts of wanton savagery against the other. The real battle, however, centred around food supplies. The Kaifeng city officials were not adequately prepared for Li Zicheng's return in late May. Li's first order to his troops was to harvest grains from the surrounding fields to stock up on provisions and then to burn to the ground any remaining crops to prevent the city defenders from access to food. Three months later the situation had deteriorated so rapidly that some residents of Kaifeng were reduced to eating leather, insects, clothing and human flesh:<sup>26</sup> An indication of just how grisly things were becoming is the report that severed rebel heads were selling for 3–4 taels each for food. This was apparently in response to the Prince of Zhou's offer to provide additional rewards to motivate the defenders for killing rebels! The prince's offer also led to unscrupulous people killing commoners to get the reward money. There also were rising class tensions within the city as people starved and prices rose drastically. Reports of cannibalism, including wives eating their husbands and fathers eating their children, spread widely. People feared to go out alone for fear of being waylaid, killed, and eaten. Still, the local officials tried to rally the people with money, communal singing, and gifts of wine. The city's final living animals were butchered for food in mid-September. Government officials also gave the nod for women to leave the city to save their own lives.<sup>27</sup> Swope's exhaustive account does not resolve the mystery as whether it was the Ming Army or the rebel forces who breached the dams that unleashed the flood that would destroy Kaifeng. In his rendition, it could have been either party, both, or neither, responsible for that disaster. Li Zicheng gave an order to break the dikes to divert river water to flood the defensive moats surrounding Kaifeng. On July 29, he executed the subordinate who devised that plan, when the latter's endeavours yielded merely five inches of water. Amidst rampant starvation, the Ming officials also managed to divert the river to gain access to fish and other aquatic food sources.<sup>28</sup> Around the end of September 1642, and the onset of the weeklong celebration of the Jewish holiday Sukkot, the Festival of the Tabernacles, torrential rains swept over Kaifeng and continued unabated for several days. As the riverbanks overflowed from both the damage to the dikes and the heavy rains, water levels in the city began to rise. On Sukkot Jews begin reciting the blessings for rain, but the lashing downpour that struck Kaifeng during those days only added to the list of the beleaguered city's curses. By the Friday evening of October 7, 1642, the conclusion of Simchat Torah—the Festival of Rejoicing in the Law—and the onset of the Shabbat, the water level in Kaifeng had already reached up to four feet in some areas. Were we privy to Zhao Yingcheng's Vicissitudes of the Holy Scriptures, we might have an indication of Zhao's location was on this fateful evening. Given his later status as a scholar, strategist, administrator, and soldier versed in military, he would have likely played a substantive role in the city's defence. On this Shabbat evening, however, he, along with other congregants, may well have been together inside the communal synagogue, whose inner sanctum, the Memorial Hall, where the Torah scrolls were housed, was situated above the water level. The suddenness of the calamity, which struck that evening, and the fact that they managed to salvage all thirteen of the communal scrolls, suggest that several members of the congregation may have been close at hand when the curtain was drawn open to the final act in Kaifeng's prolonged tragedy. That final act began abruptly, the roaring din of an enormous thunderclap shattering the cold, rainy night, increasing in volume and carrying with it a massive, rolling wave from the Yellow River, engulfing and razing every structure in its path. The survivors were mainly those who succeeded in reaching higher ground, with many taking sanctuary in the town's ancient towers and pagodas. City officials organised an effort to build makeshift boats to ferry those remaining out of danger.<sup>29</sup> Despite these efforts, by October 10 the city of Kaifeng was completely submerged under water and silt. As mentioned, more than 300,000 of the population perished when the dikes gave way to unleash the river's deadly torrent on Kaifeng. (In

perspective, the number who died in the 1642 Yellow River Flood is nearly three times more than the total fatalities of the bombing of both Hiroshima and Nagasaki.) Swope proposes there remains a possibility that the severe weather might alone have accounted for the bursting of the containment dams; yet, my own sense is that the warring parties probably contributed to the dikes' structural and systemic erosion. The inscription on the 1663 stele, identifying Li Zicheng as the instigator of what would signify the largest genocide in history until that time, appears to hold at least a partial measure of truth. Three years after his capping, Zhao Yingcheng had witnessed the sheer horror of war and a catastrophic flood. How did these experiences affect his belief in the God of Israel? Had he, or the Yicileye congregation, failed to properly venerate the God of their ancestors, of Abraham, Isaac, and Jacob mentioned in their prayers? The God who, in the daily Shema prayer, assures beneficent rains, plentiful harvests, abundant cattle, security and peace in return for obedience to the laws? Perhaps he would have had similar thoughts as a promising Confucian scholar. Was his loyalty to the Ming Emperor weakened by the events he witnessed? Did he share the view of many of his contemporaries that the avarice, intrigues and abuses of power within the Forbidden City had disturbed the celestial peace of the nation's ancestral spirits, along with that of its more terrestrial peasants? If, ever at any time in the past he had felt a degree of sympathy for the legendary Li Zicheng, that would have surely dissolved after confronting him up close on the battlefield and witnessing his sheer ruthlessness. Caught between the extremes of a corrupt government he was meant to serve, and a cruel, bloodthirsty populist revolt, how did Zhao, at age twenty-three, envision a future for himself and for China? The three hundred Yicileye survivors of the flood moved north of the river. Until 1645 it is unclear whether Zhao remained there with his family, or whether he may have been assigned to work in other prefectures. Officials were routinely assigned to outlying provinces and prefectures, but as the rebellion swelled toward victory, such routine official assignments were at times interrupted or suspended. In 1645 he succeeded in the penultimate juren exam administered at the provincial level. In the following year, at age twenty-seven, he passed the consummate jinshi degree at the Imperial Palace in Beijing with the new Qing Dynasty seated on the throne. As described above in the Book of Rites, the normative age for attaining such scholarly achievement began in the forties and fifties. There is no evidence as to precisely when Zhao Yingcheng moved to Beijing, but it is probable that he did so well in advance of his exam to ensure adequate preparation and consultation. His swift rise thereafter to a position of power suggests his acquaintance with the Qing powerbrokers and perhaps a protracted residence in the capital prior to that promotion. After the destruction of Kaifeng and subsequent conquests of Luoyang, Xiangyang and Xi'an, on April 24, 1644 Li Zicheng finally accomplished his goal of toppling the 276-year-old Ming Dynasty. On the previous day, his army had reached the western wall of Beijing, from where it began mounting sporadic attacks, while Li awaited the Emperor's surrender. With the Ming Army under Wu Sangui's command busy defending China's northern border from the belligerent Manchus, Beijing was left undefended. On April 24, a eunuch opened the gate, and Li marched into the city without opposition. Unable to coax the Ming general into an alliance, on May 3 Li dispatched a substantial force to attack Wu Sangui's army, but the mission ended in a rout. On May 10 Li again ordered his defeated troops, bolstered with fresh reinforcements, to make yet a second attempt, again unsuccessful. Finally, on May 25, Li personally commanded a sizeable to conduct an attack force on the Wu's forces, first setting up encampment at Shanhai Pass. He was unaware that on that same day, Dorgon, the Qing regent, had received a letter of surrender from General Wu in return for a guarantee of a Manchu military alliance to permanently crush the peasant rebellion.<sup>30</sup> On May 27, at Shanhai Pass, surprised and overwhelmed by the combined might of Wu's Ming Army and Dorgon's fierce Manchu warriors, and after suffering heavy losses, Li Zicheng and his men made a hasty retreat to Beijing. The following day, May 28, the soldiers loyal to General Wu, formally submitted to Qing

authority; as a sign of submission, they shaved their foreheads and braided their hair in conformance with the Manchu custom. Three days later Li and his militias, humiliated and angered in defeat, arrived back in Beijing. The rebels proceeded to ransack the city and terrorise its inhabitants. On June 3 Li Zicheng had himself installed as the Emperor of the Great Shun Dynasty. On the following day, only six weeks after his initial victory march into Beijing, and less than twenty-four hours into his official capacity as Emperor, Li set fire to the Imperial Palaces and fled Beijing to avoid capture by the approaching Manchus. The next day, June 5, Dorgon and the Qing army entered the capital, mopping up the last remnants of the Li's Shun militias who had ravaged the city for five days. Beijing residents warmly welcomed the Manchu army, pleased to see an end to the spree of insurgent violence.<sup>31</sup> Many in Beijing expected the victorious Ming general, Wu Sangui to come forward and restore a rightful Ming heir to the Dragon Throne in the Forbidden City. Thus, there was both astonishment and consternation when, on November 8, 1644, Dorgon's six-year-old nephew was formally inducted as the Shunzhi Emperor of China, the first in a long line of the Qing Dynasty who would claim that title.<sup>32</sup> When Zhao Yingcheng sat for the jinshi exams in the imperial capital over a year later in 1646, it is in a China with a new and different face, as well as a new and different hairstyle: a vastly unpopular one, declared by imperial edict compulsory on pain of death. Zhao Yingcheng would personally adopt the mandatory tonsure and, in his capacity as Minister of Justice, would soon be delegated the grave responsibility to enforce it. #HAIRSTYLES #EXAMS #WONDER WOMEN We do not know the extent to which Wu Sangui was an unwitting pawn, when he opened the gates at Shanhai Pass for the Qing Army to join forces against the insurgents. That event, however, would prove crucial in the success of the Manchu strategy to dominate China in a relatively short span of time. Dorgon first announced the edict mandating the tonsure when he marched into Beijing on June 5, 1644. However, his resolve to implement it was shaken by the vehement resistance from both Han loyalists and peasants alike.<sup>33</sup> Just over a year later, on June 8 1645, Dorgon's armies defeated one of the last pockets of Ming resistance in Nanjing; from there, the Manchu regent reissued a more formal decree applicable to all Chinese: Chinese men had to conform to the new rulers' hair style. Disobedience would be "equivalent to a rebel's defying the Mandate [of Heaven]" (tiānmìng). Having accepted the Confucian notion that the ruler was like a father and the subjects like his sons, Dorgon emphasized the physical resemblance between the Manchus and the conquered Chinese. The affirmed purpose was to make Manchus and Hans a unified body. Being afraid of inspiring any anti-Manchu imaginations and actions, the Qing rulers enforced the hair cutting policy and persecuted hair growers without mercy.<sup>34</sup> Apart from the strategic assertion of cultural dominance, the decree served the tactical aim of identifying and eradicating resistance to the Qing regime. In Chinese popular culture, hair was said to store and absorb qi. From the day of his capping onward, a male would never cut his hair; the proud mane tied up under his horsehair cap was a symbol of his link to the world of ancestral spirit. In several communities, there was armed resistance to the decree and notable scholars gave up their lives rather than submit. It did not take long, however, for the Qing to have transformed the look of China, with the approved queue and Manchu dress code ubiquitous by the time Zhao presents as a jinshi candidate in the Imperial Palace in 1646. In addition to this strategic enforcement of cultural dominance, Dorgon also managed to restructure China's military into the Manchu "Eight Banner" system. Even in its early days under Nurhaci, an extraordinary number of Ming soldiers had defected to the Manchu army. The eunuchs who ruled the Forbidden City distrusted and neglected the military, while the Manchu leadership valued it. As proof of that value and as a recruitment incentive, Ming troops who defected were offered a Manchu bride; a Ming general who did so was provided a girl of royal Manchu lineage. By the time the Qing Army entered Beijing in 1644, 75 percent of its recruits were ethnic Han, 16 percent Manchu and the remainder Mongol. In time, Nurhaci's local scheme expanded to include three ethnic contingents—Han,

Manchu, and Mongol—each comprising eight banners, with each banner representing a designated number of battalions, companies, and individual households. In the Qing campaign to uproot all pockets of Han loyalist resistance, at the vanguard of its vast, multicultural army to secure Manchu control were the elite fighters of the Han Eight Banners.<sup>35</sup> Years before Dorgon's edict to the public on the mandatory queue hairstyle, all Han soldiers who had defected to the Manchus had been compelled to adopt it. Dorgon's strategy to impose the tonsure and the "Eight Banners" military system succeeded, but of far greater strategic success was his decision to adopt the Imperial Examinations as an administrative system. He had first encountered the system in Liaoning and, impressed with its meritocratic foundations, employed it to govern the province. In the short term, the Qing adoption of this system attracted many young scholars like Zhao to join its ranks, which made the task of Manchu governance much easier. Moreover, it resulted in a long-term sinicization of Manchu culture, which moderated its outsider status and augmented the legitimacy of its claim to the Dragon Throne. Finally, it meant that the administrative departments, which had provided public services during the Ming remained intact: apart from the distribution of some Manchu officials to observe and oversee various sections of the civil service, many Ming officials continued to serve as before under the new dynasty. Thus, though the "face" of China had transformed through the tonsure edict, its heart and soul—the military and bureaucracy—had not: the clear majority of its soldiers and mandarins remained ethnic Han Chinese. A brief digression into the Imperial Examination structure conveys a clearer picture of how its appropriation by the Manchus could fundamentally transform their culture. More importantly, it gives us a glimpse of the intellectual mindset of Zhao Yingcheng, when he took the final exam that would secure him a place in the highest tier of the gentry class. Contemporary media is flooded with information on exam stress but, compared to the rigorous preparation, protocol, and content of the Imperial Examinations of 1646, candidates like Zhao might have found it difficult to comprehend the angst of modern students. The civil service exams were administered at the district, county and metropolitan levels at varying intervals. The jinshi examination was conferred triennially at the Imperial Palace, where the candidates on occasion were presented to the Emperor. There were official quotas regarding the number of candidates, particularly at the lower levels where there was intensive competition. The rivalry for gentry status meant that there were many attempts at cheating as well as measures put into place to thwart this practice, including sporadic body searches at various locations. Andrew Plaks documents the existence of a "cheating robe" meticulously constructed with assorted folds into which 722 potential essays were transcribed.<sup>36</sup> Candidates were required to bring with them to the exam locales a water pitcher, chamber pot, bedding, prepared food, an inkstone, ink, and brushes. Each candidate was ushered into a small cubicle with two planks and several wooden supports. The planks could be placed side-by-side to form a bed at night-time and during the day supported at alternate heights to create a bench and writing table. The examination lasted for three days and two nights. During that time, the candidates were prohibited from leaving their compartments, and all outside communication was strictly forbidden. The bodies of examinees who happened to die while sitting their exams were removed from their individual cells and tossed over the walls of the compound.<sup>37</sup> During the Ming and Qing dynasty the principal focus of the exam was the composition of the "eight-legged essay" on an assigned topic with eight different thematic sections. The prototypal exams dispensed during the Han Dynasty (206 BCE to 220 CE) tested candidates on the "Six Arts," four of which were scholastic (music, arithmetic, writing, and familiarity with all private and public rituals) while the remaining two—archery and equitation—were militaristic. During the Sui Dynasty (581–618 CE), the curriculum was expanded and standardised to include the "Five Studies": (1) military strategy, (2) civil law, (3) taxation and revenue, (4) agriculture and geography, and (5) the Confucian classics. The latter category alone

consisted of the “Four Books and Five Classics” of the Neo-Orthodox Confucian tradition, which developed during the Song (960–1279 CE). The “four books” comprised The Great Learning, The Doctrine of the Mean (both chapters from the Classic of Rites), The Analects of Confucius, and The Mencius, a book of narratives and discussions of Mengzi, a chief disciple of Confucius. The “five classics” were the I Ching, The Classic of Poetry, The Three Rites, The Classic of History, and The Spring and Autumn Annals. To compose a successful essay, these texts had to be memorised verbatim. Any misquote—even a single character with a faulty stroke—resulted in automatic failure.<sup>38</sup> Many candidates repeatedly failed the Imperial Examinations. Although Twitter did not exist at the time, that did not stop a few disgruntled failures from expressing their anguish and abhorrence at the draconian system they encountered. In the story “The Seven Likenesses of a Candidate” by Pu Songling (1640–1715), a licentiate who had failed the exams on numerous occasions, he parodies this agony experienced by candidates: A licentiate taking the provincial examination may be likened to seven things. When entering the examination hall, bare-footed and carrying a basket, he is like a beggar. At roll-call time, being shouted at by officials and abused by their subordinates, he is like a prisoner. When writing in his cell, with his head and feet sticking out of the booth, he is like a cold bee late in autumn. Upon leaving the examination hall, being in a daze and seeing a changed universe, he is like a sick bird out of a cage. When anticipating the results, he is on pins and needles; one moment he fantasizes success and magnificent mansions are instantly built; another moment he fears failure and his body is reduced to a corpse. At this point he is like a chimpanzee in captivity. Finally, the messengers come on galloping horses and confirm the absence of his name on the list of successful candidates. His complexion becomes ashen and his body stiffens like a poisoned fly no longer able to move. Disappointed and discouraged, he vilifies the examiners for their blindness and blames the unfairness of the system. Thereupon he collects all his books and papers from his desk and sets them on fire; unsatisfied, he tramples over the ashes; still unsatisfied, he throws the ashes into a filthy gutter. He is determined to abandon the world by going into the mountains, and he is resolved to drive away any person who dares speak to him about examination essays. With the passage of time, his anger subsides and his aspiration rises. Like a turtle dove just hatched, he rebuilds his nest and starts the process once again.<sup>39</sup> Draconian as the system might have been, it served the dual purposes of effective administration and cultural unification. Critics of the system, particularly of its rigid Neo-Orthodox principles, decry its stifling of creativity and inspiration. For a prodigy like Zhao Yingcheng, the meritocratic structure afforded him the opportunity to assume a position of power as Minister of Justice, while still in the prime of his youth. Was Zhao eager to collaborate with the new, foreign Qing regime? His dramatic promotion at ministry level so soon after attaining the jinshi degree would seem to indicate that he was. Or was he just a pragmatist, who dutifully offered his services to whomever occupied the Dragon Throne? Was he even a bit of an opportunist, sensing that he could—as a representative of an ethnic minority himself—perhaps entertain more success under the minority Manchu Qing authority than he might have under the majority Han Ming? Or could Zhao have been an unshakeable idealist, who, after witnessing the horror of years of domestic warfare, sincerely believed that the Manchus offered the best hope for a peaceful, unified China? While the answers to these questions necessitate speculation into Zhao’s state of mind, there is another significant question on a more practical aspect of Zhao’s success. How is it that a young official like Zhao caught the attention of the Ming leadership? Although attaining the jinshi rank was a formidable achievement, there is no evidence that Zhao was a *jinshi jidi* (进士及第), the coterie of first-class graduates among the three hundred successful examinees who were automatically promoted to the highest offices. Is it possible that the foreign Manchu leadership, intent on proving their legitimacy to a predominately Han populace, used Zhao Yingcheng, a brilliant scholar of Jewish ancestry, as a poster boy to convey that subliminal

message? While this is indeed plausible, during the late Ming and early Qing period, there was another route to a mandarin's success—undoubtedly a more pleasurable means than the arduous exams—which merits further investigation, namely, his association with a courtesan. While in modern societies a politician caught in a liaison with a prostitute, or sexting nubile teenagers, might bring a ruinous end to his political career and marriage, a literatus in late Ming China would have been expected to establish a relationship with a courtesan both to further his cultural education and to advance politically. Contemporary prostitution involves almost exclusively the barter of sexual favours for currency, and there were indeed prostitutes in early modern China, mostly from the lower classes, who traded their bodies for cash. However, the courtesans who inhabited the *jiaofang*, the deluxe “bordellos” sanctioned and encouraged by the government, were primarily assigned the task of cultural exchange. This concept is rooted in the etymology of the Chinese character for prostitute, (jì), which consists of the radical for “woman” (女) and “entertainer” (女). In the dynastic period, a linguistic distinction was made between the *jīnǚ* (妓女), prostitutes who offered sex for money, and the *míng jì* (明妓), the courtesans whose primary function was the promulgation of Chinese culture:<sup>40</sup> In the late Ming era courtesans appeared at the centre of elite culture, formed intellectual companionships with elite men and featured prominently in their writings. Despite their low legal status the courtesan's fame rested on excellence in literature and the arts, mirroring her male literati clients whose elite status and power derived from their command of the realm of letters as evidenced by success in the civil service examinations. The courtesan was not only a well-known woman who became a public figure by virtue of being written about, but also a writer and artist who usually distinguished herself by means of her poetry and whose literary works, calligraphy or paintings circulated in public. Famous courtesans formed intellectual companionships with elite men, sharing their interest in learning and helping out in the scholar's studio composing poetry, compiling, collating, editing, proofreading and annotating literary works.<sup>41</sup> In fact, a *jiaofang* would hardly be considered a “bordello” by today's standards. Those venerable institutions, resembling more a choice ladies' college for the arts and culture than a brothel, did not make profits through sexual barter. Rather, their considerable income was generated through the hosting of lavish banquets for the scholar-officials, who paid handsomely not just for the gastronomical delights, but for the wondrous spectacle in music, dance, theatre, opera, poetry, and art presented by China's most talented women. Although the legal status of the courtesans was lower than the female gentry, in contrast to the latter, the former had the right to own property. Many invested their savings into prime urban or rural real estate, where they could entertain government officials in extravagant ambience. Sexual relations were not necessarily an aspect of the courtesan's affiliation with a scholar, and, when they were, they were at the woman's discretion. Scholars would pay substantial sums just to converse with a courtesan, hear her poetry, listen to her music or admire her calligraphic skills. More importantly, he would share his own creative talent with her; the criticism or praise of a courtesan, particularly the more famous ones, could go a long way in making or breaking an aspiring bureaucrat's career.<sup>42</sup> Understandably, these women often wielded considerable political power. An example of one such wonder woman was Chen Yuanyuan (1624–1681), a contemporary of Zhao's and a celebrated prima donna of the Suzhou opera. In 1642 she became the concubine of the famous poet and mandarin Mao Xiang but was subsequently purchased by a court official and presented as a gift to Wu Sangui. Legend recounts that after Li Zicheng marched into Beijing, during those critical days when he tried in vain to forge an alliance with the general, the hesitation of the latter prompted Li to kidnap Wu's family as leverage. According to one version of the story, Wu's continued failure to respond to Li's overtures angered the intemperate rebel leader, who ordered the slaughter of Wu's family and then proceeded to rape his cherished concubine, Chen Yuanyuan. Some attest that Wu's fury at the brutal murder of his

family and the indignity inflicted on Chen prompted him to open the gates at Shanhai Pass for the Qing Army.<sup>43</sup> Is it possible that Zhao Yingcheng fostered a relationship with an influential courtesan, a muse with political connections in the jiaofang network and in the imperial court? It is certainly within the realm of possibility. Apart from his membership in the gentry elite, Zhao would have been at least half the age of other officials of similar rank, which might have attracted the attention of some of these gifted females. It is also possible that Zhao was more than just a patron of the jiaofang. In the Wikipedia entry for Zhao Yingcheng, it mentions that Zhao “[h]ad grown rich through land speculation and prostitution.” First, the translation here is unfortunate; as discussed, the modern connotation of “prostitution” is markedly different from the cultural transactions, which occurred in the jiaofang. Second, the reference given, the dissertation of Li Yu is erroneous;<sup>44</sup> in the section of her thesis discussing Zhao Yingcheng, there is no mention of how he acquired his fortune. I have subsequently been in contact with Professor Li, who assured me that the citation is in error. The question is whether the reference or the information itself is incorrect. Although the research for possible sources is ongoing, the idea that Zhao would be engaged in land speculation and the jiaofang enterprise is by no means implausible. During the decades of the “Little Ice Age,” when agricultural yields plummeted, land would have been sold cheaply. For a moneyed investor, with the foresight and faith that the inclement weather patterns would revert to normal, land would have been an extremely lucrative investment. Moreover, contrary to the negative implications of the English term “prostitution,” not only would speculation in the jiaofang industry produce significant returns, it would establish the sponsor’s reputation at the summit of China’s cultural elite and conceivably lend credence to his managerial skills. #LAW-AND-ORDER #EDUCATION #GRIEF Although there are no records indicating the kind of situations Zhao had to manage at the Board of Punishments, the fact that he was rewarded with a promotion suggests that he impressed the imperial court with his abilities. In 1650 he was sent to Fujian Province to serve as Surveillance Vice Commissioner, a position that combined policing with military intelligence. He proceeded to set up headquarters at Shanghang (上杭) District in Tingzhou-fu (汀州府), the latter known today as Changting (漳平), 180 miles northwest of the coastal city of Xiamen. While the Manchus had successfully suppressed insurrectionist activities in China’s north, southern China, particularly Fujian, was a hotbed of lawlessness and anti-Qing sentiment. Much of that chaos was fomented by a powerful Hokkien tycoon, Zheng Zhilong, whose militia occupied most of the coastal area from Xiamen to Fuzhou, from where his vast pirate fleet attacked and plundered foreign cargo ships traversing the South China Seas. Following the Qing ascension to the throne, Zheng opted to support, Prince Tang, one of the Ming heirs who declared himself the Longwu Emperor and set up court in Fuzhou under Zheng’s protection.<sup>45</sup> In September 1646, when Zhao had just assumed his position as Minister of Justice, the Qing Army, led by the elite Han Bannermen, subdued Fuzhou, where they executed Prince Tang. A short time later the Qing military negotiated a deal with Zheng, offering him the governorship of both Fujian and Guangdong in return for his surrender. While Zheng accepted the deal, other members of his family—most notably his wife and son—did not. The following year the Qing forces reached the Zheng family homestead in Anping. Zheng’s wife, the Japanese-born Lady Tagawa, hung herself rather than surrender to the Qing; another version of the story claims that she was raped and killed by the Manchu soldiers.<sup>46</sup> When Zhao Yingcheng arrived in Shanghang in 1650, Zheng’s son, Chenggong, better known by his Hokkien honorific Koxinga, had already taken command of his father’s naval fleet and loyalist militias. During Zhao’s three-year tenure, Koxinga was at the forefront of anti-Qing resistance, pledging allegiance to the self-appointed Yongli Emperor, Prince Gui, the only remaining Ming heir who had fled to the relative safety of China’s southwest with a small entourage. Koxinga gathered the loyalist militias to nearby Jinmen Island, where he had them trained into a viable military force to confront the mighty Qing Army. In 1656 the Qing Army attempted to seize the

Jinmen military base but failed miserably, partly because of severe weather; most of the Qing naval fleet was lost in that battle.<sup>47</sup> Although there is no evidence that the affluent Koxinga directly subsidized the violence, which plagued Zhao's domain, his supremacy along the coast would no doubt have encouraged it. It is unlikely that Zhao and Koxinga ever met, but if they had, the two would be surprised to find that they had much in common. Five years Zhao's junior, Koxinga was similarly a successful licentiate, though not of jinshi rank. At age fourteen, he had succeeded in the lower level shēngyuán (生員) "student member" examination at Quanzhou, one of twelve to attain the top awards as a lǐnshēng (廪生), or "granary student," earning him special governmental privileges. Like Zhao Yingcheng, Koxinga was also of mixed ancestry with a Japanese mother and Hokkien Chinese father. Both men accrued tremendous fortunes in their lifetimes, while each assumed a position of significant political and military status, albeit on opposing sides. Zhao passed away at the early age of thirty-eight; Koxinga at thirty-seven. It was not until 1661, four years after Zhao's death, that the Manchus would succeed in finally ousting Koxinga from the coastal enclave. Koxinga then promptly retreated with his remaining fleet to Formosa (Taiwan), where he toppled the Dutch colonial rulers in a gruesome upheaval and established his personal dynasty in southwestern Taiwan, the Kingdom of Tungning. His campaign of looting and extortion on the waterways and port cities of Southeast Asia persisted until his death from malaria the following year.<sup>48</sup> The short biography of Zhao Yingcheng in the Henan gazetteer (1767) provides a glimpse into the circumstances of his posting in Fujian: Zhao Yingcheng, a man of Xiangfu [District in Kaifeng] and a jinshi, from the Department Director of the Ministry of Justice, was promoted to the Tingchang [Circuit] in Fujian. At the time, [the territory of] the "Eight Min" [minorities] had just been taken under Chinese jurisdiction, and undisciplined people were running riot. The great bandit Su Rong was occupying [the village of] Kuzhu and tyrannising all over. Yingcheng first cut to pieces his associates and arrested Su Rong and beheaded him. The area was for the first time at peace. He then promoted schools and cleared up judicial cases.<sup>49</sup> While Zhao dealt mercilessly with the scourge of banditry, he was also vigilant to revamp the mechanism of the judiciary to restore law and order in the fullest sense. Moreover, with a view to the future, he understood that the eradication of crime would not suffice to ensure a peaceful future. To that end, his strategy was to establish an educational system that would eventually provide greater opportunities for the populace. Zhao's biography in the Shanhang gazetteer (1760) offers more detail and also explains the reason Zhao's early resignation from his position: Zhao Yingcheng, a jinshi of Xiangfu, was appointed to Zhangnan circuit in 1650 from Department Director of the Ministry of Justice. At the time, the cruel bandit Zhang Enxuan and his band were strongly entrenched in a strategic position; and the robbers Su Rong, Zhu Yitai and their band from Yongting were again burning and killing in Kuzhu and other villages. When Yingcheng first took up his post, it was already at the end of the year; he considered the extermination of the bandits as the most urgent task . . . He personally supervised the village militia, and together with the major He Guoxiang launched a direct attack on the bandits' nest. Su Rong and his companions were all captured; Zhang Enxuan fled to Pinghe and was killed. The hidden ruffians were once and for all flushed out. When he had leisure, [Zhao] bought a dwelling place to the west of the district [office] and made it into a Lecture Hall. He selected the best teachers and gave them a public salary to give monthly lessons. After the bandit disturbances, for the first time the sound of reading was heard among the people, all on an extensive scale. Just after two years, he gave up his post on account of mourning for a parent. What a pity he could not finish his work.<sup>50</sup> During the short interlude serving in Fujian, Zhao gained a reputation for his leadership, courage, and sagacity. It is uncertain whether it was the death of his mother or father that forced him to cut short his term as Surveillance Vice-Commissioner. In Jewish law the period of mourning for a parent is twelve months; the Chinese custom is a cycle of three years, consistent with the next phase in Zhao's

life following his return to Kaifeng. It is possible that Zhao may have followed both Jewish and Chinese customs in the mourning period for his departed parent. Despite his outstanding successes, the gazetteers lamented the fact that “he could not finish his work” in Fujian. Yet, for the duration of the three-year mourning period in Kaifeng, Zhao led the initiative to repatriate the Yicileye community, rebuild the ancient synagogue, refurbish the damaged Torah scrolls and write a history of the community’s spiritual tribulations. Remarkably, his efforts in Kaifeng would facilitate both a revival of Jewish heritage and its perpetuity until the present. #REDEMPTION It is hardly a coincidence that after Zhao Yingcheng’s return to Kaifeng to mourn his father or mother, a concerted effort commenced to resettle the Yicileye community in the city, which had been their home for over six centuries. Nor is it by accident that this repatriation of the Chinese Jews preceded the Qing Emperor Kangxi’s subsidization of reconstruction in Kaifeng by nine years. Li Yu suggests that Zhao’s status “[p]rovided the necessary financial support, prestigious reputation, and possibly important government connections for the successful completion of the synagogue project.”<sup>51</sup> It is almost certainly the case that without the funds, esteem and influence of Zhao Yingcheng the project to restore Jewish life to Kaifeng could not have begun. Although in the past some of the Ming emperors had contributed to the costs of the synagogue’s construction and maintenance, the restoration scheme Zhao helped initiate was strictly a communal enterprise with no financial support from Beijing. Yet, it can be assumed that without the Emperor’s tacit consent for the project, it could not have gone ahead. The disaster of 1642 had levelled the city of Kaifeng and buried the synagogue entirely. According to the 1663 stele, Zhao’s younger brother Yingdou and their cousin Zhao Chengzhi were tasked with locating the foundations of the demolished structure. The inscriptions also delineated the various congregants’ monetary contributions, which sponsored the building endeavour. Zhao Yingcheng donated a generous sum from his personal income to underwrite the total expenditure for the construction of the three sections comprising the rear of the Memorial Hall. It would take ten years before the construction was completed and the synagogue rededicated with the setting of the 1663 synagogal stele.<sup>52</sup> Apart from financial assistance, Zhao employed his Hebrew skills to aid the community’s spiritual leader, or zhangjiao, Li Zhen, in organizing ninety-four of the still legible sectional parchments into a single template from which other Torah scrolls could be copied. As an eminent literatus, Zhao would have been a skilled calligrapher in Chinese. Although there is no evidence that he possessed formal training in sofrut, the scribal practices of Hebrew lettering applied in the replication of sacred texts, it would have been a relatively simple task for a Chinese calligrapher to adapt to the formalities of Hebrew script. The inscriptions infer that Zhao and Li acted in a supervisory role in a process of transcription, which would have included other calligraphers and lasted several years. The Jesuit missionaries who frequented Kaifeng in the 18th century, as well as the Anglicans who began arriving in the following century, expressed great interest in the community’s Torah scrolls. The reason for that interest was the view that, given the ancient origin of the Chinese Jews and their geographic isolation, these texts might differ fundamentally from those utilised by their Western coreligionists. Specifically, these missionaries believed that the Kaifeng Torah scrolls predated the Talmud— despised by the medieval Christian clergy for its repudiation of Jesus Christ—and would therefore reveal the confirmation of Christian Messianic prophecies allegedly censored by the Talmudic authorities. The Kaifeng communal leadership repeatedly denied the Jesuits’ appeals to purchase the scrolls, claiming that their sanctity precluded that possibility.<sup>53</sup> Following the Yellow River flood of 1849, which once again caused damage to the synagogue, the community, now impoverished and diminished in number, lacked the funds to repair it. In 1851 a pair of Chinese Christian converts from Shanghai finagled the purchase of six Torah scrolls and dozens of other sacred manuscripts from the defunct community. Apart from a few orthographic errors, the text of these scrolls conformed to those used by Jews all over the world. Today these scrolls are stored in

institutional repositories in the United States, the United Kingdom, Canada, and the Vatican. On its website, the British Library features a photograph of its Kaifeng Torah in which the Sinitic influence on the shaping of the Hebrew letters is apparent.<sup>54</sup> Apart from the communal resettlement and rebuilding of the synagogue, the restoration of the Torah scrolls played a vital part in the Sino-Judaic cultural revival of the mid-17th century. More importantly, the recovery and reconstitution of the texts appeared to hold great personal significance for Zhao Yingcheng. Although in his lifetime he had witnessed the popular revolt, siege of Kaifeng, tumult of dynastic transition, and savagery in Fujian, he opted to pen his only tome on the Vicissitudes of the Holy Scriptures. As mentioned above, the search for this manuscript in libraries in Kaifeng and Beijing continues. In 1656, three years after his arrival in Kaifeng and the end of the Chinese grieving period, orders were issued for Zhao to take up the post Assistant Surveillance Commissioner in Huguang (Hubei) Province. However, in early 1657 he was replaced by a mandarin named Wang Zhichang. Both the Henan and Xiangfu gazetteers affirm that Zhao died while in office, and Leslie confirms that this occurred during his Huguang appointment.<sup>55</sup> When in 1663 the Temple of Purity and Truth was rededicated and the consecration stele installed in its courtyard, Zhao Yingcheng had been dead for five years. Zhao Yingcheng's Hebrew namesake was Moshe (Moses), the redeemer of the Jewish people from Egyptian bondage who led them to the Promised Land. Moshe stood apart from the other Israelites in that he was raised as a prince in the luxury of Pharaoh's household, steeped in Egyptian culture. Yet, when he received the Divine calling to guide his people out of exile to their ancient homeland, he transformed into the quintessence of Jewish leadership. Moshe died atop of Mount Nebo within tantalizing sight of the Land of Israel, although never able to enter it together with his people. Similarly, Zhao Yingcheng, a doyen of Chinese culture, assumed the leadership of the Chinese Jews to deliver them to their proverbial habitation in Kaifeng, with their temple rebuilt and religious culture rejuvenated, though he died before witnessing the consequences of his leadership. At the onset, I wrote that the aim of this essay was to provoke questions that might bring to life the obscure figure of Zhao Yingcheng in the imagination of the reader. By juxtaposing the historical dimensions of that era with the limited biographical information available, the idea was to create a world of possibilities in which Zhao interacted. One question that has not been answered is why in the 1663 stele Zhao was given the appellation of "The Great Advisor"? Was he one of the officials who proffered military advice during the siege of Kaifeng? As Minister of Justice, did he give counsel to the regent Dorgon to help stabilise the kingdom? Did he advise the local leaders in Fujian of a strategy to eradicate the thuggery that disturbed the peace of its inhabitants? Or was it his strategic guidance in fostering education as the ultimate panacea to the bloodshed, which afflicted the Shanghang region? It is also possible that the moniker in the stele denotes more parochial circumstances. Did Zhao provide the advice that would lead to the rescue of the thirteen Torah scrolls, an episode he would later in life recount in his writings? Or did it refer to his direction in initiating the revival of Sino-Judaic life in Kaifeng after the city's devastation? An elegy appearing in a Huguang gazetteer dated 1755 states simply: Zhao Yingcheng, a man of Xiangfu, from jinshi was appointed [Assistant Surveillance Commissioner of the Lower Jiangfang circuit in 1656]. He was warm-hearted and calm, and had the air of an ancient and solid minister.<sup>56</sup> Despite—or perhaps because of—these unanswered questions, and the many more that have not yet been asked, The Story of "The Great Advisor" has come to life, and with that, its protagonist Zhao Yingcheng has arisen from the shadow of forgotten history'

## **CONTACTS BETWEEN JEWISH AND INDOTIBETAN CIVILIZATIONS THROUGH THE AGES: SOME EXPLORATIONS**

<https://www.jstor.org/stable/43300419>

'But today very few people know that the Buddha and King Solomon share legends; that Sanskrit words are found in Hebrew scripture; and that Jewish martyrs at Masada were encouraged upon hearing about Indian attitudes towards death.'

'All of these historical fragments hint at ongoing Jewish Tibetan contacts, preceded by millennia of varied Jewish-Indian and Jewish-Buddhist connections. Even more difficult to establish than contacts between Jews and Tibetans are the mutual influences between Judaism and Tibetan Buddhism. We have noted the similarity between legends about king Solomon and of the Buddha. ***There seems to be another religious link as well, this between Jewish messianism and the Tibetan Kālacakra system. In this case there does not appear to have been any direct influence; indeed, both Jewish messianism and the Kālacakra seem to stem from a common source in ancient Persian religion, probably Zoroastrian.*** What we can learn from this mediated interaction between Judaism and Tibetan Buddhism is that a religious spirit may reverberate differently in differing cultures, but the original religious impetus for these developments may remain identifiable. Rather than looking for a mechanistic, one to-one borrowing, scholars must address a more fluid model for interactions among religions. The history of the religious impetus which expressed itself in both Kālacakra Tantra and in This content downloaded from Jewish messianism ought to be analyzed from the perspective of such a fluid model for interreligious interaction.'

### **Amazing tale of Rebbe's influence focus of Chabad event**

<https://www.jewishvoicesnj.org/articles/amazing-tale-of-rebbes-influence-focus-of-chabad-event/>

'Tokayer said that most Jews are blinded by the Western World, believing Jewish history to be confined to Europe, America, and the Middle East. "We've been in India for 2,200 years. We've been in China and Vietnam," he said. Tokayer noted that in the synagogue in Rangoon, Burma, there are 126 Torahs that were written in Burma. ***He said the oldest piece of paper (not parchment) with Hebrew writing on it is from Tibet.***'

### **Hakkas' Room for Survival**

<http://www.china.org.cn/english/China/96774.htm>

'The early Hakkas were thought to have "royal blood"

'The round "Earth Houses", the homes of the Hakkas, were built with the initial aim of keeping the people together and fending off attacks from the other ethnic groups among whom they had settled. The diameter of a small "Earth House" was about 50m and could accommodate 30-40 families. Bigger "houses" had diameters up to 80m which could hold a "village" of some 700 to 800 people. "Earth Houses" were also built in square and "Five-Phoenix" shapes. A "Five-Phoenix" building, also known as a "Curling Dragon House", was an older type of earth structure, popular in the early Hakka migratory period and could be found in southern Jiangxi and eastern Guangdong. The "Curling Dragon" buildings were the most representative of Hakka traditional zhongyuan (Central China) culture as they ***were built according to the imperial court pattern [!!!].***'

'When the first Hakkas came to Fujian and Guangdong provinces, they **could afford the luxurious "Five-Phoenix" houses, modelled on the style of housing in the imperial court [!!!].** The houses were built on the same axis and comprised two or three buildings and a gate.'

**По следам переселений евреев-мизрахи.**

**Following the migrations of Mizrahi Jews**

<https://blogs.7iskusstv.com/?p=52538>

'and there are a lot of ancient Jews. **We call them "Hakka"** - aliens. They speak Old Chinese and have thicker beards than the Chinese. They try not to mix with the local population, and after our revolution they joined the ranks of the party leaders: **Zhou Enlai and his friend Deng Xiaoping!** They are very smart! Jews believe that God made man from clay. He put the clay man in the oven so that the clay would harden, but he kept him in the oven and they turned out to be blacks. Then God repeated his experiment and undercooked the clay man in the oven and the result was light-skinned people - Hakka: Jews. And only for the third time God turned out to be slightly yellow-skinned people: the Chinese.'

**Did the Hakka Save China? Ethnicity, Identity, and Minority Status in China's Modern Transformation** P. Richard Bohr

'The Hakka — who were, in fact, Han Chinese with origins in the Yellow River cradle of Chinese civilization — believed themselves to be the inheritors and guardians of China's ancient traditions. Stubbornly resistant to calls for their assimilation, they refused to take part in southern Bendi culture, which they condemned as arrogant, materialistic, and addicted to gambling and opium smoking.'

'Although Sun toppled 2500 years of imperial rule, he died before he could implement his beloved "Three People's Principles." Chiang Kai-shek, who married Sun's Hakka sister-in-law, Soong Mei-ling, said he admired the Taipings, claimed Sun's charismatic mantle, united the country through military force, and initiated an industrial revolution. But it was Mao Zedong (perhaps a Hakka himself, although the jury is still out on that conjecture) who, relying on agrarian-based revolution and a great deal of Hakka support, took China into the next stage of revolution. According to Professor Mary Erbaugh<sup>6</sup> three of the 12 founding members of the Chinese Communist Party in 1921 were Hakka. And six of Mao's nine base areas in southeast China — the same kind of hard-scrabble spawning ground that gave rise to the God Worshippers a century earlier — intersected with 33 pure and 150 mixed Hakka districts. Mao relied on the Hakka and their traditional strengths: mobility, intrepid women, military prowess, and a strategically-useful common language. A Hakka-operated underground railway — using Hakka as a secret language (similar to the use of Navajo during World War II) — supported a sophisticated intelligence network throughout these Soviets.'

'although the Hakka make up only three percent [!] of China's population, they were three times more likely to occupy high government and party positions in the new regime than were other Han Chinese.'

'The Hakka's sixteen centuries of sojourning through China and the world have brought forth unique ideals and institutions, which, coinciding with momentous domestic and global forces during the past two centuries, have remade China in revolutionary ways. This revolution began with Hong Xiuquan's Taiping Heavenly Kingdom of 1851–64, continued with Sun Yat-sen's Republican Revolution of 1911 and Mao Zedong's Communist Revolution of 1949'

'The Taiping Revolution originated with Hong Xiuquan, who grew up in a Hakka village thirty miles north of Guangzhou (Canton) in southwest Guangdong province. Like all Hakka, or "guest people," Hong's clan record shows that his family originated in north China but was pushed progressively southward along China's mountain systems by Central Asian invaders since the fourth century C.E. (The China missionaries thought the Hakka were, in fact, one of the *lost tribes of Israel*.)'

'Hong lamented the Hakka's worsening situation after the First Opium War of 1839–42, which he attributed to economic competition in the wake of increasing globalization, rising unemployment, and falling farm production because of the tripling of China's population during two centuries of Manchu rule. He also condemned Bendi confiscation of the Hakka's fields in the effort to consolidate landholding as well as rising crime rates amid increasing opium addiction and Manchu government corruption. He blamed these problems on China's rejection of the universal Heavenly Father revealed in the foreigners' Bible and in China's pre Confucian books.'

'The latter, he argued, proved that God was China's creator, common ancestor, and emperor benevolently ruling an ancient commonwealth of "great peace and equality" (both terms are summed up by the phrase *taiping*). '

'Early in 1847, Hong studied Christianity in Canton with the Rev. Issachar Jacox Roberts, an American Baptist missionary from Tennessee, who had pioneered missions among the Hakka. He then went to Guangxi province to organize recent Hakka migrants lacking local lineage connections into "God Worshipper" congregations devoted to a "moral revival" based on biblically- and Hakka-inspired ideals and to mutual support in hard times. He imposed the Ten Commandments to outlaw specific "sins" against God (idol worship and witchcraft), community (the murder, banditry, and ethnic feuding which had taken their toll on the Hakka), and self (Bendi-promoted promiscuity, commercialism, gambling, and addiction to alcohol, tobacco, and opium), and he generated spiritual anxiety by promising recompense in Heaven or Hell. Between 1848 and 1850, God Worshipper ranks mushroomed as Hong linked Jesus' New Testament healing miracles with Hakka shamanism (which sustained the Hakka through centuries of perilous migration) to combat drought and typhus. Through such Hakka mediums as Yang Xiuqing (an illiterate charcoal-burner), God, Jesus, and the Holy Ghost daily appeared to inspire revivalist fervor through congregational faith healing, speaking in tongues, and millennial speculation. And he opened the "Sacred Treasury," a Hakka-style community chest into which land-poor God Worshippers contributed their possessions, to Hakka, Bendi, and non-Han minorities alike. Hong considered all people equal as "daughters" and "sons" of the same Heavenly Father. By the spring of 1850, the Manchu court, convinced that the God Worshippers' loyalty to God above emperor would catapult Hong's moral campaign into political insurrection, attacked his flock. Hong countered by announcing, on January 11, 1851, the inauguration of the "Heavenly Kingdom of Great Peace" (Taiping Tianguo) in which, he promised, the strong would "no more oppress the weak, the many overwhelm the few, the wise delude the simple, and the bold annoy the fearful." He invited all of China's subjects to unite with his 20,000 God Worshippers into an army of "**Chosen People**" whom God Himself would deliver, Exodus-like, from the oppression of the "devil Manchus," foreign rulers whom the patriotic Hakka had always despised and whom God would vanquish!'

'As the Taipings swept into the Yangzi River valley at Wuhan, far from the Hakka stronghold of Guangdong and Guangxi, promises of heavenly bliss and posthumous rank inspired a string of rebel victories. Thousands of landless peasants sought baptism as Taiping preachers unveiled Hong's "Land System of the Heavenly Dynasty," perhaps the highest embodiment of the Hakka-

inspired Taiping vision. Claiming that the Heavenly Father owned the world's land, Hong promised that China's farmland would be redistributed, including to women, who would, for the first time in Chinese history, receive equal amounts of similarly-productive acreage as men.'

'In March 1853, one million Taipings captured Nanjing, the former Ming dynasty capital. Hong renamed the city "New Jerusalem." Revealing himself to be the reincarnated Melchizedek (the messianic priest-king who anticipated David in the Old Testament and Christ in the New), Hong sought to transform the city into a Hakka utopia, immediately banning such "Bendi-inspired" practices as footbinding, concubinage, arranged marriage, wife purchase, widow suicide, and prostitution. And he decreed women's equal access to education, government, and military service.'

## MAO ZEDONG'S INTEREST IN THE HAKKA

<https://thesanghakommune.org/2016/04/15/mao-zedongs-interest-in-the-hakka/>

'Due to the understanding gained from these Hakka studies, Mao Zedong established the Peasant Soviet in the Jinggang Mountain area, bordering both Jiangxi and Hunan provinces. This is a well-known Hakka area, and there were many issues surrounding Hakka culture and tradition. As the Hakka people had been fighting for their own survival in Southern China for many years, they were highly militarised and often aggressive to any incursion onto their lands. Here, Mao reorganised his forces, consolidating them initially into the 1st Regiment, 1st Division, of the First Workers' and Peasants' Revolutionary Army (and then other units). As he needed assistance negotiating with the Hakka population of the southern Jiangxi area, he asked for Wang Xinya (王新亚) – the head of the 2nd Regiment situated in Jinggang County – for his advice negotiating with the Gannan and Ganxi Hakka, living in the southern Jiangxi area. This was part of Mao Zedong's policy of making alliances with the ordinary people, and creating peace and security in the area.'

## After 25 Years: Solidarity with Tai Ji Men

<https://bitterwinter.org/after-25-years-solidarity-with-tai-ji-men/>

'Zhou Enlai, at the 1949 ceremony, Mao Zedong (1893–1976) himself spoke. He described the eight bas-reliefs to be constructed for the monument, honoring eight Chinese revolutions. The second was to celebrate the Jintian Uprising of 1851, when the leader of a new religious movement called Hong Xiuquan (1814–1864) started what will become the Taiping Rebellion. Mao praised Hong as an early revolutionary leader, although he considered his revolution "unfinished."

'the following years, Mao personally ordered to celebrate Hong and the Taiping through monuments, museums, novels, and theatrical plays, soon to be supplemented by television series. This was, to say the least, strange. As we will see in this series of articles, Hong proclaimed himself "the younger brother of Jesus Christ," had associates who channeled Jesus himself and God the Father, and raised an army to replace the emperor and install himself as the

“Heavenly King” of China. This led to a civil war where at least 30 million, but perhaps as many as 70 million, Chinese died.'

'Lost on Mao and Zhou Enlai was the fact that Karl Marx (1818–1883) himself had been a contemporary of the Taiping Rebellion, and had written about it, although in obscure newspaper articles that have been republished only recently. On June 14, 1853, Marx published the article “Revolution in China and Europe” in the New York Daily Tribune. There, he seemed to appreciate what he called the “peasant rebellion” of the Taiping, although in classical Marxist terms he believed that China lacked the economic pre-condition for a proletarian revolution to succeed, and such a revolution would most likely be successful in Western Europe.'

## The kingmaker clan behind Xi Jinping

<https://asia.nikkei.com/Politics/The-kingmaker-clan-behind-Xi-Jinping>

‘The kingmaker clan behind Xi Jinping, The **Hakka** tend to be a close-knit group -- a group that spans the world, with several million living abroad. It has produced numerous high-profile figures, including Sun Yat-sen, the leader of China's 1911 Revolution, and Lee Kuan Yew, Singapore's founding father and former prime minister. Personal connections with other prominent Hakkas have helped the Ye family wield influence in southern China, especially Guangdong. The connection between the Ye and Xi families lives on as well. Members of the Xi family, including Xi Zhongxun's wife, Qi Xin, still live in Guangdong. President Xi's two older sisters have made a fortune in the property, infrastructure and communications businesses, primarily in Shenzhen and Guangzhou’

<https://www.hakka.com/portal.php?mod=view&aid=1122>

### **The secret of Mao Zedong' s ancestry**

Clan | 2015-7-19 19:55 | Views: 6311 | Comments: 0 | Original author: Internet Anonymous

**Abstract :** Jishui, Jiangxi Province, located in Jinggangshan District, has become the focus of people's attention for a while. It is said that the term "Laobiao" is a term used by people from other provinces, especially Hunan, for Jiangxi people. The reason is that most Hunan people are descendants of immigrants from Jiangxi, and the ancestors of both sides are related. Subsequently, Jiangxi people published "The Historical Origins of the Shaoshan Mao Family and the Ji'an Area",...



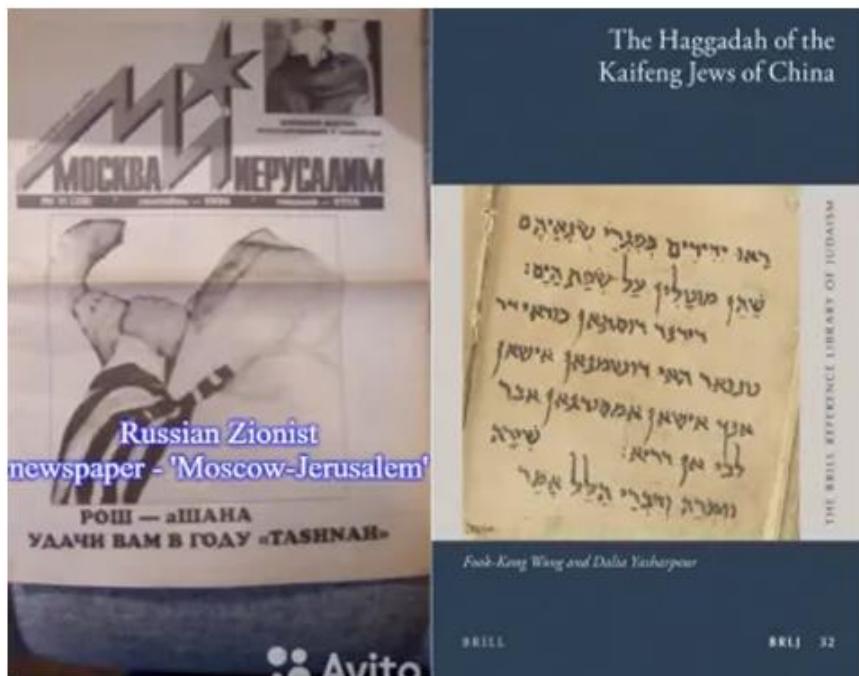
Mao Zedong' s ancestral home is in Qingyang Village, Jiangshan City, Zhejiang Province - a report from Qingyang Village, Jiangshan City,

Genealogy", the surname Mao originated from the Zhou Dynasty. Zheng Fentu, the tenth son of King Wen of Zhou Dynasty, was granted the title of Mao Kingdom and was named the first ancestor of the Mao family. The Mao family, from Mao Zheng (Uncle Mao) to Mao Bao in the fifty-second generation, all lived north of the Yangtze River. During the Wuhu chaos in China, the Jin Dynasty moved eastward. During the war, Mao Bao traveled south to the south of the Yangtze River with the Sima royal family, and was therefore respected as the ancestor of the Mao people in the south of the Yangtze River. Mao Bao's son Mao Muzhi was awarded a title for his military exploits and settled in Xin'an, which is now the area around Quzhou, Zhejiang. Mao Muzhi's son Mao Ju was named the governor of Yizhou, the general who conquered the west, for his meritorious service in suppressing Huan Xuan's usurpation of the throne. He was later killed in Sichuan and was posthumously named the "Returning Duke" and was buried in Mao's Tianpu in Quzhou. Since then, his descendants have lived in the Quzhou area and are known as the "Three Qu Mao Family". From Mao Bao as the first generation to the eighth generation, there was a descendant named Mao Yuanqiong. During the Datong reign of Emperor Wu of Liang Dynasty (525-546), he moved from Quzhou to the northern foot of Jianglang Mountain, and the Qingyang Mao family began. In the fourth year of Wude in the Tang Dynasty (621), Jiangxujiang County was established in Quzhou, and Qingyang Village belonged to the town of Andu (Shimen). Mao Yuanqiong's tomb is still extant in the mountains and rivers. Counting from Qingyang Mao Yuanqiong to the seventh generation, there was a man named Mao Rang, who was the minister of the Ministry of Industry in the Southern Tang Dynasty. His son Mao Xiu went to Jizhou, Jiangxi Province to be the magistrate in the early Song Dynasty, brought his father to Jizhou, and later settled in Jishui Longcheng, Jiangxi Province, becoming the ancestor of the Jizhou area in Jiangxi Province. According to the "Shaoshan Mao Clan Genealogy", Mao Taihua, the founder of the Shaoshan Mao Clan, moved from Jishui, Jiangxi to Lancangwei, Yunnan to "avoid chaos" during the Yuan Dynasty (1347-1368), and was later transferred to Hunan for his military merit. Therefore, Mao Taihua took his eldest son Qingyi and his fourth son Qingsi to "live in Shaoshan, the thirty-ninth capital of Xiangtan, now the seventh capital of Qijia", and became the ancestor of the Mao family in Shaoshan. Mao Zedong is a descendant of Mao Taihua, and it has been 20 generations since Mao Taihua passed down to Mao Zedong. It can be seen from this that Mao Zedong's ancestral home is in Qingyang Village, Shimen Town, Jiangshan City, Zhejiang Province! Zheng Genan devoted himself to research for eight years and finally succeeded. Mr. Mao Yongguo, a

eldest son Qingyi and his fourth son Qingsi to "live in Shaoshan, the thirty-ninth capital of Xiangtan, now the seventh capital of Qijia", and became the ancestor of the Mao family in Shaoshan. Mao Zedong is a descendant of Mao Taihua, and it has been 20 generations since Mao Taihua passed down to Mao Zedong. It can be seen from this that Mao Zedong's ancestral home is in Qingyang Village, Shimen Town, Jiangshan City, Zhejiang Province! Zheng Genan devoted himself to research for eight years and finally succeeded. Mr. Mao Yongguo, a 78-year-old retired cadre (Qingyang native, the 57th generation of the Jiangnan Mao family), vice president of the Quzhou Mao Clan Research Association and secretary-general of the Jiangshan Mao Clan Research Association, said The reporter said that before liberation, he vaguely heard from his father that Mao Zedong's grandfather moved from Qingyang to Jiangxi, and then from Jiangxi to Hunan. In 1985, when he was compiling "Jiangshan City Chronicles" and "Jiangshan Surname Research", he discovered that in the early Song Dynasty, Mao Xiu, the son of Mao Rang, a descendant of the Qingyang Mao family, was the magistrate of Ji'an, Jiangxi Province. The auspicious birthplace is the Shuilongcheng family." In 1986, comrades

**"Moscow - Jerusalem". Zionist Newspaper, December 1993, No. 15(17):**

*"The first planes with repatriates from China will land at the airport. Ben-Gurion on a symbolic day - December 26, 1993, when the whole world will celebrate the 100th anniversary of the birth of the great son of the Kaifeng community - Chairman Mao."*



# MAO ZEDONG THOUGHT: AN INTEGRATION OF MARXIST-LENINISM & HAKKA ATTITUDES

<https://thesanghakommune.org/2018/03/02/mao-zedong-thought-an-integration-of-marxist-leninism-hakka-attitudes/>

‘Mao Taihua’ und die Hakka: ‘Mao Zedong (毛泽东) was not an ‘ethnic Hakka’, but he was a ‘Hakka by descent’. He was a thoroughly modern Chinese person who contributed extensively to the development of China, and whether conscience or not, he expressed a life-long interest in Hakka culture that appears to be a product of his ancestry. Indeed, the above portrait is of ‘Mao Taihua’ (毛太华) who lived during the latter Yuan Dynasty and early Ming Dynasty. His home territory was Jishui County situated in Jiangxi Province. However, due to invasion he migrated to the Lancang Wei area of Yunnan (now known as Lijiang City, Yongsheng County). Therefore, Mao Taihua maybe considered the first of Mao Zedong’s ‘Hakka’ ancestors to have migrated southward, the generational lineage of whom eventually produced the First Chairman of the People’s Republic of China. Over 500 years ago, Mao Taihua’s people constituted the Hakka population in the Ji’nan area of Jiangxi. Prior to this, Mao Taihua’s clan ancestral home was the Xiangtan area of Hunan. The Mao clan was successful and became stronger and expanded as the generations came and went. Although these Hakka people did not know this at the time, their clan would produce one of the most important figures in modern Chinese history. However,

although 'Hakka' in origin, the Mao clan would eventually become recognised and accepted as 'locally originated people' (本地人 – Ben Ti Ren) – as if they had always lived in the south and had never migrated into the area'

## MAO FAMILY

<https://diemaechtigstenfamilienderwelt.ch/2023/03/01/mao-familie/>

'Although Yu Zhengsheng belongs to the Communist Party's elite, he has close relatives who belong to the Taiwanese elite, which has long been hostile to the Communist Party. The Taiwanese branch of the Yu family married into the [Chiang family](#), one of the most important elite families in Taiwan. The best-known member of the family is Chiang Kai-shek, who died in 1975. Before Mao Zedong took power in China in 1949, Chiang Kai-shek had been the most powerful politician in China and was Mao's archenemy. Chiang Kai-shek led the Kuomintang party. In the Chinese Civil War from 1927 to 1949, the Kuomintang Party was the great adversary of the Communist Party. In 1949, the communists under Mao Zedong emerged victorious from the civil war and established a communist dictatorship that cooperated with the Soviet Union. Chiang Kai-shek and the elite of the Kuomintang Party then retreated to the island of Taiwan and founded their own non-communist dictatorship there that cooperated with the West. The descendants of the Kuomintang elite still live in Taiwan today. Chiang Kai-shek married [Song](#) Mei-ling, who became First Lady of Taiwan. Interestingly, her sister Song Qingling was the most powerful woman in feuding mainland China. Song Qingling is probably the most important woman in the history of the Communist Party and was head of state of China twice in the 1960s and 1970s. She had close contact with Mao Zedong. Song Qingling and Song Mei-ling were the sisters of Song Ailing, who married HH Kung, a leading figure of the Kuomintang Party. Kung was considered the richest Chinese and was a descendant of Confucius. After 1949, this family circle was represented on both opposing sides, on the one hand in the Kuomintang in Taiwan and on the other hand in the Communist Party in China (more on this in the articles on the [Chiang](#) and [Kung](#) families). According to official history, this family circle had fallen out and split into two camps, but there is a conspiracy theory that these relatives colluded and secretly controlled (or still control) both camps.'

Mao Zedong's granddaughter Kong Dongmei, mentioned above and also a descendant of Confucius, visited Taiwan in 2009. She met one of Chiang Kai-shek's grandsons. They shook hands and had their photos taken. According to official sources, it was the first meeting in 64 years between descendants of arch-enemies Mao Zedong and Chiang Kai-shek. Kong Dongmei told the media that the encounter was a coincidence and was not planned. ([Source](#))

In recent years, the Kuomintang Party in Taiwan has decided to change course and is now surprisingly advocating a rapprochement with communist mainland China, something that would have been unimaginable a few decades ago. The current Chinese President Xi Jinping and many of his party colleagues want Taiwan to become part of China again. In the future, if Taiwan becomes part of China and the Kuomintang reconciles with the Communist Party, this could lead to the aforementioned family circle being reunited.'

## Mao Zedong's Mysterious Prophecy

<https://www.youtube.com/watch?v=B6SPAcNUZWc>

THE DALAI LAMA (AVALOKITESHVARA)

## AND THE DEMONESS (SRINMO)

<http://www.trimondi.de/SDLE/Part-2-02.htm>

The Shadow of the Dalai Lama – Part II – 2. The Dalai Lama (Avalokiteshvara) and the Demoness (Srinmo)  
© Victor & Victoria Trimondi

### 2. THE DALAI LAMA (AVALOKITESHVARA) AND THE DEMONESS (SRINMO)

History as understood in the *Kalachakra Tantra* is apocalyptic salvational history, it is — as we have said — an alchemic experiment aimed at producing an ADI BUDDHA. The protagonists in this drama are no mere mortals but gods. History and myth thus form a union. If we take the philosophy of *Vajrayana* literally then all the events of the tantric performance ought to be able to be found again in the history of Tibet. The latter should therefore be interpreted as the expression of a sexual dynamic. Before we ourselves begin to search for symbolic connections and mythic fields behind the practical political facts of Tibetan history, we should ask ourselves whether the Tibetans have not of their own accord conducted such a sex specific and sexual magic interpretation of their historical experiences.

We know that the rules of the game demand two principal actors in every tantric performance, a man and a woman, or, respectively, a god and a goddess. In any case the piece is divided into three acts:

1. The sexual magic union of god and goddess
2. The subsequent “tantric female sacrifice”
3. The production of the cosmic androgyne (ADI BUDDHA)

Let us turn our attention, then, to the individual scenes through which this cosmic theater unfolds on the “Roof of the World”. Here, the country’s myths of origin are of decisive significance, then they provide the archetypal framework from which, in an ancient conception of history, all later events may be derived.

#### China (Guanyin) and Tibet (Avalokiteshvara)

How easily the ambivalent gender role of the male androgyne *Avalokiteshvara* could tip over into the feminine is demonstrated by “his” transformation into *Guanyin*, the “goddess of mercy”, who is still highly revered in China and Japan. Originally, *Guanyin* had no independent existence, but was solely considered to be a feminine guise of the Bodhisattva (*Avalokiteshvara*). In memory of her male past she sometimes in older portrayals has a small goatee. How, where, and why the sex change came about is considered by scholars to be extremely puzzling. It must have taken place in the early Tang dynasty from the seventh century on, then before this *Avalokiteshvara* was all but exclusively worshipped in male form in China too.



### **Wu Zetian (Guanyin) and Songtsen Gampo (Avalokiteshvara)**

Following the collapse of the Han kingdom in the third century C.E., *Mahayana* Buddhism spread through China and blossomed in the early Tang period (618–c. 750). After this a renaissance of Confucianism begins which leads from the mid-ninth century to a persecution of the Buddhists. In the *Hua-yen* Buddhism of the seventh century (a Chinese form of *Mahayana* with some tantric elements), especially in the writings of Fa-Tsang, the cosmic “Sun Buddha”, *Vairocana*, is revered as the highest instance.

At the end of the seventh century, as the *Guanyin* cult was forming in China, a powerful woman and Buddhist reigned in the “Middle Kingdom”, the Empress Wu Zetian (c. 625–c. 705). Formerly a concubine of two Emperors, father and son — after their deaths Wu Zetian took, step by step and with great skill, the “Dragon Throne” in the year 683. She conducted a radical shake-up of the country’s power elite. The ruling Li family was systematically and brutally replaced by members of her own Wu lineage. Nonetheless, the matriarch did not recoil from banishing her own son even on the basis of power political concerns nor from executing other family members when these opposed her will. Her generals were engaged with varying success in the most bloody battles with the Tibetans and other bordering peoples.

Probably because she was a woman, her unscrupulous and despotic art became proverbial for later historians. The outrageousness which radiated out from this “monstrous” Grande Dame upon the Dragon Throne still echoes today in the descriptions of the historians. The German Sinologist, Otto Franke, for example, characterizes her with what is for an academic exceptionally strong emotions: “Malicious, vengeful, and cruel to the point of sadism, thus she began her career, unbridled addiction to power, insensitivity even to the natural maternal instinct, and a unquenchable desire for murder accompany her on the stolen throne, grotesque megalomania combined with religious insanity distorts her old age, childish helplessness in the face of every form of charlatanism and complete lack of judgement in administration and politics lead finally to her fall and bring the state to the edge ... A demoness in her unbridled passion, Wu Zetian allied herself with the dark figures of Chinese history” (Franke, 1961, p. 424).

Wu Zetian supported Buddhism fanatically, so as to establish it as the state religion in place of Doism. “The Empress who takes God as her example”, as she called herself, was a megalomaniac not just about political matters but also in religious ones, especially because she let herself be celebrated as the incarnation of the Buddha *Maitreya*, of the ruler of the of the coming eon. Her she appealed to prophecies from the mouth of the historical Buddha. In the *Great Cloud Sutra* it could be read that, 700 years after his death, Shakyamuni would be reborn in the form of a beautiful princess, whose kingdom would become a real paradise. “Having planted the germs of the Way during countless *kalpas* [ages], [she as *Maitreya*] consents to the joyous exaltation by the people”, it says of the Empress in one contemporary document. (Forte, 1988, p. 122). According to other sources, Wu Zetian also allowed herself to be worshipped as the Bodhisattva, *Avalokiteshvara*, and as the Sun Buddha, *Vairocana*.

As Buddhist she oriented herself to the *Abhidharmakosa*’s cyclical conception of the four ages of the world we have described above, and which we also find in the *Kalachakra Tantra*. Thus, at end of the dark and at the dawn of the new age to come, stood this Chinese Empress in the salvational figure of the Buddha *Maitreya*. Her chiliastic movement, which she led as a living Buddhist messiah, had no small following among the people, yet came into hefty conflict with established Buddhism and the Confucian powers at court, above all because this savior was also a woman.

So as to visibly demonstrate and symbolically buttress her control of the world, she ordered the entire kingdom to be covered with a network of state temples. Each temple housed a statue of the Sun Buddha (*Vairocana*). All of these images were considered to be the emanations of a gigantic *Vairocana* which was assembled in the imperial temple of the capital and in which the Empress allowed herself to be worshipped.

Among the sacred buildings erected at her command was to be found what was referred to as a time tower (*tiantang*). According to Antonino Forte, the first ever mechanical clock was assembled there. The discovery of a “time machine” (the clock) is certainly one of the greatest cultural achievements in the history of humankind. Nevertheless we today see such an event only from its technical and quantitative side. But for people with an ancient world view this “mechanical” clock was of far greater significance. With its construction and erection a claim was made to the symbolic and real control over time as such. Hence, following the assembly of the *tiantang* (time tower), Wu Zetian allowed herself to be worshipped as the living time goddess.

Alongside the “time tower” she built a huge metal pillar (the so-called “heavenly axis”). This was supposed to depict Mount Meru, the center of the Buddhist universe. Just as the *tiantang* symbolized control over time, the metallic “heavenly axis” announced the Empress’s control of space. Correspondingly her palace was also considered to be the microcosmic likeness of the entire universe. She declared her capital, Liaoyang, to be not just the metropolis of China, but also the domicile of the gods. Space and Time were thus, at least according to doctrine, firmly in Wu Zetian’s hands.

It will already have occurred to the reader that the religious/political visions of Wu Zetian correspond to the spirit of the *Kalachakra Tantra* in so many aspects that one could think it might have been a direct influence. However, this ruler lived three hundred years before the historical publication date of the Time Tantra. Nevertheless, the influence of *Vajrayana* (which has in fact been found in the fourth century in India) cannot be ruled out. Hua-yen Buddhism, from the ideas of which the Empress derived her philosophy of state, is also regarded as “proto-tantric” by experts: “Thus the Chou-Wu theocracy [of the Empress] is the form of state in China which comes closest to a tantric theocracy or Buddhocracy: the whole world is considered as the body of a Buddha, and the Empress who rules over this sacramentalized political community is considered to be the highest of all Buddhas and Bodhisattvas” (Brück and Lai, 1997, p. 630). [6]

Although no historical connection between the *Kalachakra Tantra* and the “proto-tantric” world view of Wu Zetian can be proved, striking parallels in the history of ideas and symbols exist. For example, alongside the claim to the “world throne” as *Chakravartin*, the implied control over time and space, we find a further parallel in Wu Zetian’s grab for the two heavenly orbs (the sun and moon) which is characteristic of the Time Tantra. She let a special Chinese character be created as her own name which was called “sun and moon rising up out of the emptiness” (Franke, 1961, p. 415).

Behind the life story of Wu Zetian shines the archetypal image of *Guanyin* as the female, Chinese opponent to the male, Tibetan *Avalokiteshvara*. She herself pretended to be the incarnation of a Buddha (*Vairocana* or *Maitreya*), but since she was a female it is quite possible that she was the historical phenomenon which occasioned *Avalokiteshvara*’s above-mentioned sex change into the principal goddess of Chinese Buddhism (*Guanyin*).

At any rate Songtsen Gampo and Wu Zetian together represent the cosmic claims to power of *Avalokiteshvara* and *Guanyin*. We can regard them as the historical projections of these two archetypes. Their metapolitical competition is currently completely overlooked in the conflict between the two countries (China and Tibet), which leads to a foreshortened interpretation of the Tibetan/Chinese “discordances”. In the past the mythical dimensions of the struggle between the “Land of Snows” and the “Middle Kingdom” have never been denied by the two parties; it is just the western eye for “realpolitik” cannot perceive it.

Wu Zetian was not able to realize her Buddhist gynocentric visions. In the year 691 the *tiantang* (time tower) and the clock within it were destroyed in a “terrible” storm. Her reign was plunged into a dangerous crisis, then, as several influential priests claimed, this “act of God” showed that the gods had rejected her. But she retained sufficient power and political influence to be able to reassemble the tower. However, in 694 this new *Tiantang* was also destroyed, this time by fire. The court saw a repetition of the divine punishment in the flames and concluded that the imperial religious claim to power had failed. Wu Zetian had to relinquish her messianic title of “Buddha *Maitreya*” from then on.

“...was guilty of every conceivable crime...the more, the greater were, ...that the corrupt Chinese were dominated by a reptilian woman with grotesque sexual requirements tantalized American men” (Seagrave, 1992, p. 268). Just like her predecessor, Wu Zetian, she became a terrible „dragoness”, a symbol of aggressive femininity which has dominated masculine fantasies for thousands of years: „By universal agreement the woman who occupied China’s Dragon Throne was indeed a reptile. Not a glorious Chinese dragon — serene, benevolent, good-natured, aquarian — but a cave-dwelling, fire-breathing Western dragon, whose very breath was toxic. A dragon lady” (Seagrave, 1992, p. 272).

Thus, in mythological terms the two Bodhisattvas, *Avalokiteshvara* and *Guanyin*, met anew in the figures of the Thirteenth Dalai Lama and the Empress Dowager. From the moment Ci Xi realized her claim to power the two historical figures thus faced one another in earnest competition and a discord which extended far beyond questions of practical politics. The chief imperial eunuch, Li

On October 30, Ci Xi and Guangxu staged a banquet in the “Hall of Shining Purple”. The Dalai Lama was already present when the Emperor cancelled at the last minute due to illness. Three days later, on the occasion of her 74<sup>th</sup> birthday, the Empress Dowager requested that the ecclesiastical dignity conduct for her the “Ceremony for the Attainment of Long Life” in the “Throne Hall of Zealous Government”. This came to pass. The Dalai Lama offered holy water and small cakes which were supposed to grant her wish for a long life. Afterwards tea was served and then Ci Xi distributed her gifts. At midday she personally formulated an edict in which she expressed her thanks to the Dalai Lama and promised to pay him an annuity of 10,000 taels. Additionally he was to be given the title of “Sincerely Obedient, through Reincarnation More Helpful, Most Excellent through Himself Existing Buddha of the Western Heavens”.

This gift and the bombastic title were a silk-clad provocation. With them Ci Xi did not at all want to honor the Dalai Lama, rather, she wished in contrast to demonstrate Tibet’s dependency upon the “Middle Kingdom”. For one thing, by being granted an income the god-king was degraded to the status of an imperial civil servant. Further, in referring to the incarnation of *Avalokiteshvara* as a “Sincerely Obedient Buddha”, she left no doubt about to whom he was in future to be obedient. Just how important such “clichés” were for the participants is shown by the reaction of the American envoy present, who interpreted the granting of the title as marking the end of the Dalai Lama’s political power. The latter protested in vain against the edict and “his pride suffered terribly” (Mehra, 1976, p. 20). All of this took place in the world of political phenomena.

From a metaphysical point of view, however, as *Guanyin* Ci Xi wanted to make the powerful *Avalokiteshvara* her servant. The actual “match of the gods” took place on the afternoon of the same day (November 3) during a festivity to which the “Obedient Buddha” was once again invited by Her Imperial Highness. Ci Xi, as the female “old Buddha lord” dared to appear before the incarnation of the humiliated fire god, *Avalokiteshvara* (the Thirteenth Dalai Lama), in the costume of the water goddess *Guanyin*, surrounded by dancing Bodhisattvas and sky walkers played by the imperial eunuchs. There was singing, laughter, fooling around, boating, and enormous enjoyment. There had been similar such “divine” appearances of the Empress Dowager before, but in the face of the already politically and religiously degraded god-king from Tibet, the mocked patriarchal arch-enemy, the triumphal procession of *Guanyin* became on this occasion a spectacular and provocative climax.

The Empress Dowager probably believed herself to be protected from any attacks upon her health by the longevity ceremony which she had cajoled from the Dalai Lama the day before. In the evening, however, she began to feel unwell, and became worse the next day. Forty-eight hours later the Dalai Lama came to the Empress and handed her a statuette of the “Buddha of Eternal Life” (a variant of *Avalokiteshvara*) with the instruction that she erect it over the graves of the emperors in China’s east. Prince Chong, although he objected strongly because of premonition, was with harsh words entrusted by Ci Xi to do so nonetheless. When he returned to the imperial palace on November 13, the female “old Buddha lord” felt herself to be in a good mood and was fit again, but the Emperor (her adoptive son) now lay dying and passed away the next day. He had been prone to illness for years, but the fact that his death was so sudden was also found most mysterious by his personal doctors and hence they did not exclude the possibility that he had been poisoned. [7]

But the visit of His Holiness brought still more bad luck for the imperial family, just as the chief eunuch, Li Lien Ying, had prophesied. On November 15, one day after the death of the regent, the Empress Dowager Ci Xi suffered a severe fainting fit, recovered for a few hours, but then saw her end drawing nigh, dictated her parting decree, corrected it with her own hand and died in full possession of her senses.

'It should be obvious that the sudden deaths of the Emperor and his adoptive mother immediately following one another gave rise to wild rumors and that all manner of speculations about the role and presence of the Dalai Lama were in circulation.'

'Naturally, the suspicion that the "god-king" from Tibet had acted magically to get his cosmic rival out of the way was rife among the courtiers, well aware of tantric ideas and practices. On the basis of the still to be described voodoo practices which have been cultivated in the Potala for centuries, such a suspicion is also definitely not to be excluded, but rather is probable. At any rate, as Avalokiteshvara the Hierarch likewise represents the death god Yama.'

### ***Jiang Qing (Guanyin) and the Fourteenth Dalai Lama (Avalokiteshvara)***

***'There is an amazing repetition [!!!] of the problematic relation of the Thirteenth Dalai Lama (Avalokiteshvara) to the Empress Dowager Ci Xi (Guanyin) in the 1960s. We refer to the relation of Jiang Qing (1913–1991), the wife of Mao Zedong'***

'Kundun[Dalai Lama] remains convinced that the chairman of the Communist Party of China was not completely informed about the vandalistic events in Tibet in which the "Red Guard" ravaged the monasteries of the Land of Snows, and that he probably would not have approved of them. He sees the Chinese attacks against the Lamaist clergy as primarily the destructive work of Jiang Qing. Mao's companion did in fact drive the rebellion the young to a peak without regard for her own party or the populace, significantly worsening the chaos in the whole country. In this assessment the Tibetan god-king agrees, completely unintentionally, with the official criticism from contemporary China: "During the cultural revolution the counter-revolutionary clique around ... Jiang Qing helped themselves to the left error under concealment of their true motives, and thus deliberately kicked at the scientific theories of Marxism-Leninism as well as the thoughts of Mao Zedong. They rejected the proper religious politics which the Party pursued directly following the establishment of the PR China. Thereby they completely destroyed the religious work of the Party" — it says in a Chinese government document from 1982 (MacInnis, 1993, p. 46).'

"Jiang Qing, who had previously taken little interest in Chinese history, became an avid student of the career of Wu [Zetian] and the careers of other great women near the throne. Her personal library swelled with books on the subject. Teams of writers from her fanatically loyal faction scurried to prepare articles showing that Empress Wu, until then generally regarded as a lustful, power-hungry shrew, was 'anti-Confucian' and hence 'progressive'. 'Women can become emperors,' Jiang would say to her staff members. 'Even under communism there can be a woman ruler.' She remarked to Mao's doctor that England was not feudal as China because it was 'often ruled by queens.' (Ross, 1999, p. 273) - "Jiang Qing was deeply interested in the ideas and methods of Empress Dowager Ci Xi. But it was impossible for her to praise Ci Xi publicly because ultimately Empress Dowager Ci Xi failed to keep the West at bay and because she was too vivid a part of the ancien régime that the Communist Party had gloriously buried." (Ross, 1999, p. 27)'

“Before we in conclusion compare the religious-political role of the three “Empresses” with one another, we would like to once more emphasize that it is not us who see in China a matriarchal power which opposes a patriarchal Tibet. In contrast — we plan in the rest of this study to report several times upon Chinese androcentrism. What we nonetheless wish to convey is the fact that from a Lamaist/tantric viewpoint the Chinese-Tibetan conflict is perceived as a battle of the sexes. Tantrism does not just sexualize landscapes, the elements, time, and the entire universe, but likewise politics as well ‘

‘From a Chinese (Taoist, Confucian, or Communist) viewpoint this may appear completely different. But we must not overlook that two of the female rulers we have introduced were fanatic (!) Buddhists with tantric (Ci Xi), or proto-tantric (Wu Zetian) ideas. Both will thus have perceived their political relationship to Tibet through Vajrayana spectacles, so to speak.’

‘Wu Zetian had to officially renounce her title as “Coming Buddha”. After her death, Confucianism regained its power and began a countrywide persecution of the Buddhists. Ci Xi died during the visit of her “arch-enemy” (the Thirteenth Dalai Lama). Within a few years of her death the reign of the Manchu dynasty was over (1911). Jiang Qing was condemned to death by her own (Communist) party as a “left deviationist”, and then pardoned. Even before she died (in 1991), the Maoist regime of “the Red Sun” had collapsed once and for all.’

## CHINA’S METAPHYSICAL

### RIVALRY WITH TIBET

<http://www.trimondi.de/SDLE/Part-2-14.htm>

#### **Mao Zedong: The Red Sun**

But did the power play between the two countries over the world throne end with the establishment of Chinese Communism in Tibet? Is the Tibetan-Chinese conflict of the last 50 years solely a confrontation between spiritualism and materialism, or were there “forces and powers” at work behind Chinese politics which wanted to establish Beijing as the center of the world at Lhasa’s expense? “Questions of legitimization have plagued all Chinese dynasties”, writes the Tibetologist Elliot Sperling with regard to current Chinese territorial claims over Tibet, „Questions of legitimization have plagued all Chinese dynasties”, writes the Tibetologist Elliot Sperling with regard to current Chinese territorial claims over Tibet, „Traditionally such questions revolved around the basic issue of whether a given dynasty or ruler possessed ‘The Mandate of Heaven’. Among the signs that accompanied possession of The Mandate was the ability to unify the country and overcome all rival claimants for the territory and the throne of China. It would be a mistake not to view the present regime within this tradition” (*Tibetan Review*, August 1983, p. 18). But to put Sperling’s interesting thesis to the test, we need to first of all consider a man who shaped the politics of the Communist Party of China like no other and was worshipped by his followers like a god: *Mao Zedong*.

According to Tibetan reports, the occupation of Tibet by the Chinese was presaged from the beginning of the fifties by numerous “supernatural” signs: whilst meditating in the Ganden monastery the Fourteenth Dalai Lama saw the statue of the terror deity Yamantaka move its head and look to the east with a fierce expression. Various natural disasters, including a powerful earthquake and droughts befall the land. Humans and animals gave birth to monsters. A comet appeared in the skies. Stones became loose in various temples and fell to the ground. On September 9, 1951 the Chinese People’s Liberation Army marched into Lhasa.



*The Panchen Lama, Mao Zedong, the Dalai Lama*

## **Mao was like a father to me**

<https://www.thehindu.com/news/international/mao-was-like-a-father-to-me-says-the-dalai-lama/article3566341.ece>

## **Mao considered me his son: Dalai Lama**

<https://www.indiatoday.in/world/europe/story/dalai-lama-on-his-relations-with-chairman-mao-zedong-106822-2012-06-23>

"When I was in China, I learnt Marxist economy theory, which has an emphasis on equal distribution, rather than just profit. Since we human beings created this (economic) problem, we also have ability to overcome it. In spite of our difficulties, we should not give up our hope... we must keep our self confidence, that is very important"

<https://de.wikipedia.org/wiki/Nechung-Orakel>

‘Thubten Ngödrub has been the medium since September 4, 1987 . He is the 17th office holder and succeeded Lobsang Jigme, who held the position from 1945 until his death in 1984. As early as 1947, the Nechung Oracle ***predicted the unrest surrounding the communist regime's takeover and advised the 14th Dalai Lama to leave China in 1959.***

‘Mao Zedong’s “Tantrism”: The most astonishing factor, however, is that like the Dalai Lama Mao Zedong also performed “tantric” practices, albeit à la chinoise. As his personal physician, Li Zhisui reports, even at great age the Great Chairman maintained an insatiable sexual appetite. One concubine followed another. In this he imitated a privilege that on this scale was accorded only to the Chinese Emperors. Like these, he saw his affairs less as providing satisfaction of his lust and instead understood them to be sexual magic exercises. The Chinese “Tantric” [4] is primarily a specialist in the extension of the human lifespan. It is not uncommon for the old texts to recommend bringing younger girls together with older men as energetic “fresheners”. This method of rejuvenation is spread throughout all of Asia and was also known to the high lamas in Tibet. The Kalachakra Tantra recommends “the rejuvenation of a 70-year-old via a mudra [wisdom girl]” (Grünwedel, Kalacakra II, p. 115). Mao also knew the secret of semen retention: “He became a follower of Taoist sexual practices,” his personal physician writes, “through which he sought to extend his life and which were able to serve him as a pretext for his pleasures. Thus he claimed, for instance, that he needed yin shui (the water of yin, i.e., vaginal secretions) to complement his own yang (his masculine substance, the source of his strength, power, and longevity) which was running low. Since it was so important for his health and strength to build up his yang he dared not squander it. For this reason he only rarely ejaculated during coitus and instead won strength and power from the secretions of his female partners. The more yin shui the Chairman absorbed, the more powerful his male substance became. Frequent sexual intercourse was necessary for this, and he best preferred to go to bed with several women at once. He also asked his female partners to introduce him to other women — ostensibly so as to strengthen his life force through shared orgies” (Li Zhisui, 1994, pp. 387-388). He gave new female recruits a handbook to read entitled Secrets of an Ordinary Girl, so that they could prepare themselves for a Taoist rendezvous with him. Like the pupils of a lama, young members of the “red court” were fascinated by the prospect of offering the Great Chairman their wives as concubines (Li Zhisui, 1994, pp. 388, 392). The two chief symbols of his life can be regarded as emblems of his tantric androgyny: the feminine “water” and masculine “sun”. Wolfgang Bauer has drawn attention to the highly sacred significance which water and swimming have in Mao’s

symbolic world. His demonstrations of swimming, in which he covered long stretches of the Yangtze, the “Yellow River”, were supposed to “express the dawning of a new, bold undertaking, through which a better world would arise: it was”, the author says, “a kind of cultic action” which he “... completed with an almost ritual necessity on the eve of the 'Cultural Revolution'" (Bauer, 1989, p. 566). One of the most popular images of this period was of Mao as the “Great Helmsman” who unerringly steered the masses through the waves of the revolutionary ocean. With prints in the billions (!), poems such as the following were distributed among the people: Traveling upon the high seas we trust in the helmsman As the ten thousand creatures in growing trust the sun. If rain and dew moisten them, the sprouts become strong. So we trust, when we push on with the revolution, in the thoughts of Mao Zedong. Fish cannot live away from water, Melons do not grow outside their bed. The revolutionary masses cannot stay apart From the Communist Party. The thoughts of Mao Zedong are their never-setting sun. (quoted by Bauer, 1989, p. 567) In this song we encounter the second symbol of power in the Mao cult alongside water: the “red sun” or the “great eastern sun”, a metaphor which — as we have already reported — later reemerges in connection with the Tibetan “Shambhala warrior”, Chögyam Trungpa.

„Long life to Chairman Mao, our supreme commander and the most reddest red sun in our hearts”, sang the cultural revolutionaries (Avedon, 1985, p. 349). The “thoughts of Mao Zedong” were also “equated with a red sun that rose over a red age as it were, a veneration that found expression in countless likenesses of Mao’s features surrounded by red rays” (Bauer, 1989, p. 568). In this heliolatry, the Sinologist Wolfgang Bauer sees a religious influence that originated not in China but in the western Asian religions of light like Zoroastrianism and Manichaeism that entered the Middle Kingdom during the Tang period and had become connected with Buddhist ideas there (Bauer, 1989, p. 567). Indeed, the same origin is ascribed to the Kalachakra Tantra by several scholars.’

'But there can only be one world ruler! In 1976, the year in which the “red pontiff” (Mao Zedong) died, according to the writings of the Tibetans in exile things threatened to take a turn for the worse for the Tibetans. The state oracle had pronounced the gloomiest predictions. Thereupon His Holiness the Fourteenth Dalai Lama withdrew into retreat, the longest that he had ever made in India: “An extremely strict practice”, he later commented personally, “which requires complete seclusion over several weeks, linked to a very special teaching of the Fifth Dalai Lama” (Levenson, 1992, p. 242). The result of this “practice” was, as Claude B. Levenson reports, the following: firstly there was “a major earthquake in China with thousands of victims. Then Mao made his final bow upon the mortal stage. This prompted an Indian who was close to the Tibetans to state, 'That's enough, stop your praying, otherwise the sky will fall on the heads of the Chinese'" (Levenson, 1992, p. 242). In fact, shortly before his death the “Great Chairman” was directly affected by this earthquake. As his personal physician (who was present) reports, the bed shook, the house swayed, and a nearby tin roof rattled fearsomely. Whether or not this was a coincidence, ***if a secret ritual of the Fourteenth Dalai Lama was conducted to “liberate” Mao Zedong, it can only have been a matter of the voodoo-like killing practices from the Golden Manuscript of the “Great Fifth”. Further, it is clear from the Fourteenth Dalai Lama’s autobiography that on the day of Mao’s death he was busy with the Time Tantra. At that time [1976], the Kundun says. „I was in Ladakh, part of the remote Indian province of Jammu and Kashmir, where I was conducting a Kalachakra initiation. On the second the ceremony’s three days, Mao died. And the third day, it rained all morning. But, in the afternoon, there appeared one of the most beautiful rainbows I have ever seen. I was certain that it must be a good omen” (Dalai Lama XIV, 1990, 222)***'

### **Are the Chinese interested in the Shambhala myth?**

Do the Chinese have an interest in the *Kalachakra Tantra* and the *Shambhala myth*? Let us repeat, since time immemorial China and Tibet have oriented themselves to a mythic conception of history which is not immediately comprehensible to Americans or Europeans. Almost nobody here wants to believe that this archaic way of thinking continued to exist, even increased, under “materialistic” communism. For a Westerner, China today still represents “the land of materialism” vis-à-vis Tibet as “the land of spirituality”. There are, however, rare exceptions who avoid this cliché, such as Hugh Richardson for example, who establishes the following in his history of Tibet: “The Chinese have ... a profound regard for history. But history, for them was not simply a scientific study. It had the features of a cult, akin to ancestor worship, with the ritual object of presenting the past, favorably emended and touched up, as a model for current political action. It had to conform also to the mystical view of China as the Centre of the World, the Universal Empire in which every other country had a natural urge to become a part ... The Communists ... were the first Chinese to have the power to convert their atavistic theories into fact” (quoted by Craig, 1997, p. 146).

If it was capable of surviving communism, this mythically based understanding of history will hardly disappear with it. In contrast, religious revivals are now running in parallel to the flourishing establishment of capitalist economic systems and the increasing mechanization of the country. Admittedly the Han Chinese are as a people very much oriented to material things, and Confucianism which has regained respectability in the last few years counts as a philosophy of reason not a religion. But history has demonstrated that visionary and ecstatic cults from outside were able to enter China with ease. The Chinese power elite have imported their religious-political ideas from other cultures several times in the past centuries. Hence the Middle Kingdom is historically prepared for such ideological/spiritual invasions, then up to and including Marxist communism it has been seen, the Sinologist Wolfgang Bauer writes, “that, as far as religion is concerned, China never went on the offensive, never missionized, but rather the reverse, was always only the target of such missionizations from outside” (Bauer, 1989, p. 570). Nevertheless such religious imports could never really monopolize the country, rather they all just had the one task, namely to reinforce the idea of China as the center of the world. This was also true for Marxist Maoism.

Let us also not forget that the Middle Kingdom followed the teachings of the Buddha for centuries. The earliest evidence of Buddhism can be traced back to the first century of our era. In the Tang dynasty many of the Emperors were Buddhists. Tibetan Lamaism held a great fascination especially in the final epoch, that of the Manchus. Thus for a self-confident Chinese power elite a Chinese reactivation of the *Shambhala myth* could without further ado deliver a traditionally anchored pan-Asian ideology to replace a fading communism. As under the Manchus, there is no need for such a vision to square with the ideas of the entire people.

### ***The Panchen Lama***

Perhaps the Dalai Lama’s return to Tibet is not even needed at all for the Time Tantra to be able to spread in China. Perhaps the Chinese are already setting up their own *Kalachakra* master, the Panchen Lama, who is traditionally considered friendly towards China. „Tibetans believe,” Edwin

Bernbaum writes, „that the Panchen Lamas have a special connection with Shambhala, that makes them unique authorities on the kingdom.” (Bernbaum, 1980, p. 185). In addition there is the widespread prophecy that *Rudra Chakrin*, the doomsday general, will be an incarnation of the Panchen Lama.

As we have already reported, the common history of the Dalai Lama and the ruler from Tashi Lunpho (the Panchen Lama) exhibits numerous political and spiritual discordances, which among other things led to the two hierarchs becoming allied with different foreign powers in their running battle against one another. The Panchen Lamas have always proudly defended their independence from Lhasa. By and large they were more friendly with the Chinese than were the rulers in the Potala. In 1923 the inner-Tibetan conflict came to a head in the Ninth Panchen Lama’s flight to China. In his own words he was „unable to live under these troubles and suffering” inflicted on him by Lhasa (Mehra, 1976, p. 45). Both he and the Dalai Lama had obtained weapons and munitions in advance, and an armed clash between the two princes of the church had been in the air for years. This exhausted itself, however, in the unsuccessful pursuit of the fleeing hierarch from Tashilunpho by a body of three hundred men under orders from Lhasa. The Thirteenth Dalai Lama was so enraged that he denied the Buddhahood of the fleeing incarnation of *Amitabha*, because this was selfish, proud, and ignorant. It had, together „with his sinful compaonins, who resembled mad elephants and followed wrong path,” made itself scarce (Mehra, 1976, p. 45).

In 1932 the Panchen Lama is supposed to have planned an invasion of Tibet with 10,000 Chinese soldiers to conquer the Land of Snows and set himself up as its ruler. Only after the death of the “Great Thirteenth” was a real reconciliation with Lhasa possible. In 1937 the weakened and disappointed prince of the church returned to Tibet but died within a year. His pro-China politics, however, still found expression in his will in which he prophesied that “Buddha *Amitabha*’s next incarnation will be found among the Chinese” (Hermanns, 1956, p. 323).

In the search for the new incarnation the Chinese nation put forward one candidate and the Tibetan government another. Both parties refused to recognize the other’s boy. However, under great political pressure the Chinese were finally able to prevail. The Tenth Panchen Lama was then brought up under their influence. After the Dalai Lama had fled in 1959, the Chinese appointed the hierarch from Tashilunpho as Tibet’s nominal head of state. However, he only exercised this office in a very limited manner and sometimes he allowed to be carried away to make declarations of solidarity with the Dalai Lama. This earned him years of house arrest and a ban on public appearances. Even if the Tibetans in exile now promote such statements as patriotic confessions, by and large the Tenth Panchen Lama played either his own or Beijing’s part. In 1978 he broke the vow of celibacy imposed upon him by the Gelugpa order, marrying a Chinese woman and having a daughter with her.

Shortly before his death he actively participated in the capitalist economic policies of the Deng Xiaoping era and founded the *Kangchen* in Tibet in 1987. This was a powerful umbrella organization that controlled a number of companies and businesses, distributed international

development funds for Tibet, and exported Tibetan products. The neocapitalist business elite collected in the *Kangchen* was for the most part recruited from old Tibetan noble families and were opposed to the politics of the Dalai Lama, whilst from the other side they enjoyed the supportive benevolence of Beijing.

As far as the Tibetan protest movement of recent years is concerned, the Tenth Panchen Lama tried to exert a conciliatory influence upon the revolting monks, but regretted that they would not listen to him. "We insist upon re-educating the majority of monks and nuns who become guilty of minor crimes [i.e., resistance against the Chinese authorities]" he announced publicly and went on, "But we will show no pity to those who have stirred up unrest" (MacInnes, 1993, p. 282).

In 1989 the tenth incarnation of the *Amitabha* died. The Chinese made the funeral celebrations into a grandiose event of state [!] that was broadcast nationally on radio and television. They invited the Fourteenth Dalai Lama to the burial which took place in Beijing, but did not want him to visit Tibet afterwards. For this reason the *Kundun* declined. At the same time the Tibetans in exile announced that the Panchen Lama had been poisoned.

The political power play entered a spectacular new round in the search for the eleventh incarnation. At first it seemed as if the two parties (the Chinese and the Tibetans in exile) would cooperate. But then there were two candidates: one proposed by the *Kundun* and one by Beijing. The latter was enthroned in Tashi Lunpho. A thoroughly power-conscious group of pro-Chinese lamas carried out the ceremonies, whilst the claimant designated by the Dalai Lama was sent home to his parents amid protests from the world public. At first, Dharamsala spoke of a murder, and then a kidnapping of the boy.

All of this may be considered an expression of the running battle between the Tibetans and the Chinese, yet even for the Tibetans in exile it is a surprise how much worth the Chinese laid on the magic procedure of the rebirth myth and why they elevated it to become an affair of state, especially since the upbringing of the Dalai Lama's candidate would likewise have lain in their hands. They probably decided on this course out of primarily pragmatic political considerations, but the magic religious system possesses a dynamic of its own and can captivate those who use it unknowingly. A Lamaization of China with or without the Dalai Lama is certainly a historical possibility. In October 1995 for example, the young Karmapa was guest of honor at the national day celebrations in Beijing and had talks with important heads of the Chinese government. The national press reported in detail on the subsequent journey through China which was organized for the young hierarch by the state. He is said to have exclaimed, "Long live the People's Republic of China!" (*Tibetan Review*, November 1994, p. 9).

What a perspective would be opened for the politics of the *Kalachakra* deities if they were able to anchor themselves in China with a combination of the Panchen and Dalai Lamas so as to deliver the foundations for a pan-Asian ideology! At last, father and son could be reunited, for those are the titles of the ruler from Tashilunpho (the father) and the hierarch from the Potala (the son) and how they also refer to one another. Then one would have taken on the task of

bringing the Time Tantra to the West, the other of reawakening it in its country of origin in Central Asia. *Amitabha* and *Avalokiteshvara*, always quarreling in the form of their mortal incarnations, the Panchen and the Dalai Lama, would now complement one another — but this time it would not be a matter of Tibet, but China, and then the world.

### ***The Communist Party of China***

The Communist Party of China's official position on the social role of religion admittedly still shows a Marxist-Leninist influence. "Religious belief and religious sentiments, religious ceremonies and organizations that are compatible with the corresponding beliefs and emotions, are all products of the history of a society.

The beginnings of religious mentality reflect a low level of production... „, it says in a government statement of principle, and the text goes on to say that in pre-communist times religion was used as a means "to control and still the masses" (MacInnes, 1993, p. 43). Nevertheless, religious freedom has been guaranteed since the seventies, albeit with some restrictions. Across the whole country a spreading religious renaissance can be observed that, although still under state control, is in the process of building up hugely like an underground current, and will soon surface in full power.

All religious orientations are affected by this — Taoism, Chan Buddhism, Lamaism, Islam, and the various Christian churches. Officially, Confucianism is not considered a faith but rather a philosophy. Since the Deng era the attacks of the Great Proletarian Cultural Revolution upon religious representatives have been self-critically and publicly condemned. At the moment, more out of a bad conscience and touristic motives than from religious fervor, vast sums of money are being expended on the restoration of the shrines destroyed.

Everyone is awaiting the great leap forwards in a religious rebirth of the country at any moment. "China's tussle with the Dalai Lama seems like a sideshow compared to the Taiwan crisis" writes the former editor of the *Japan Times Weekly*, Yoichi Clark Shimatsu, "But Beijing is waging a political contest for the hearts and minds of Asia's Buddhists that could prove far more significant than its battle over the future democracy in Taiwan" (Shimatsu, HPI 009).

It may be the result of purely power political considerations that the Chinese Communists employ Buddhist constructions to take the wind out of the sails of the general religious renaissance in the country via a strategy of attack, by declaring Mao Zedong to be a Bodhisattva for example (*Tibetan Review*, January 1994, p. 3). But there really are — as we were able to be convinced by a television documentary — residents of the eastern provinces of the extended territory who have set up likenesses of the Great Chairman on their altars beside those of *Guanyin* and *Avalokiteshvara*, to whom they pray for help in their need. A mythification of Mao and his transformation into a Bodhisattva figure should become all the easier the more time passes and the concrete historical events are forgotten.

There are, however, several factions facing off in the dawning struggle for Buddha's control of China. For example, some of the influential Japanese Buddhist sects who trace their origins to parent monasteries in China see the Tibetan clergy as an arch-enemy. This too has its historical causes. In the 13<sup>th</sup> century and under the protection of the great Mongolian rulers (of the Yuan dynasty), the lamas had the temples of the Chinese Buddhist Lotus sect in southern China razed to the ground. In reaction the latter organized a guerilla army of farmers and were successful in shaking off foreign control, sending the Tibetans home, and establishing the Ming dynasty (1368). "This tradition of religious rebellion", Yoichi Clark Shimatsu writes, "did not disappear under communism. Rather, it continued under an ideological guise. Mao Zedong's utopian vision that drove both the Cultural Revolution and the suppression of intellectuals in Tiananmen Square bears a striking resemblance with the populist Buddhist policies of Emperor Zhu Yuanzhang, founder of the Ming Dynasty and himself a Lotus Sect Buddhist priest" (Shimatsu, HPI 009).

Many Japanese Buddhists see a new "worldly" utopia in a combination of Maoist populism, the continuation of Deng Xiaoping's economic reforms, and the familiar values of (non-Tibetan) Buddhism. At a meeting of the Soka Gakkai sect it was pointed out that the first name of the Chinese Premier Li Peng was "Roc", the name of the mythic giant bird that protected the Buddha. Li Peng answered allegorically that in present-day China the Buddha "is the people and I consider myself the guardian of the people" (Shimatsu, HPI 009). Representatives of Soka Gakkai also interpreted the relationship between Shoko Asahara and the Dalai Lama as a jointly planned attack on the pro-Chinese politics of the sect.

Like the Tibetans in exile, the Chinese know that power lies in the hands of the elites. These will decide which direction future developments take. It is doubtful whether the issue of national sovereignty will play any role at all among the Tibetan clergy should they be permitted to advance into China with the toleration and support of the state. Since the murder of King Langdarma, Tibetan history teaches us, the interests of monastic priests and not those of the people are preeminent in political decisions. This was likewise true in reverse for the Chinese Emperor. The Chinese ruling elite will in the future also decide according to power-political criteria which religious path they will pursue: "Beijing clearly looks to a Buddhist revival to fill the spiritual void in the Asian heartland so long as it does not challenge the nominally secular authorities. Such a revival could provide the major impetus into the Pacific century. Like all utopias, it could also be fraught with disaster" (Shimatsu, HPI 009).

The West, which has not reflected upon the potential for violence in Tantric/Tibetan Buddhism or rather has not even recognized it, sees — blind as it is — a pacifist and salvational deed by the Fourteenth Dalai Lama in the spread of Lamaism in China. The White House Tibet expert, Melvyn Goldstein, all but demands of the Kundun that he return to Tibet. In this he is probably voicing the unofficial opinion of the American government: "If he [the Dalai Lama] really wants to achieve something," says Goldstein, "he has to stop attacking China on the international stage, he has to return and publicly accept the sovereignty over his home country" (Spiegel 16/1998, p. 118).

Everything indicates that this will soon happen, and indeed at first under conditions dictated by the Chinese. In his critique of the film *Kundun*, the journalist Tobias Kniebe writes that, “As little real power as this man [the Dalai Lama] may have at the moment — as a symbol he is unassailable and inextinguishable. The history of nonviolent resistance is one of the greatest, there is, and in it *Kundun* [the film] is a kind of prelude. The actual film, which we are waiting for, may soon begin: if an apparently impregnable, billion-strong market is infiltrated by the power of a symbol [the Dalai Lama] whose evidence it is unable to resist for long. If this film is ever made, it will not be shown in the cinemas, but rather on CNN” (*Süddeutsche Zeitung*, March 17, 1998). Kniebe and many others thus await a Lamaization of the whole Chinese territory.

A wild speculation? David Germano, Professor of Tibetan Studies in Virginia, ascertained on his travels in Tibet that “The Chinese fascination with Tibetan Buddhism is particularly important, and I have personally witnessed extremes of personal devotion and financial support by Han Chinese to both monastic and lay Tibetan religious figures [i.e., lamas] within the People's Republic of China” (Goldstein, 1998, p. 86).

Such a perspective is expressed most clearly in a posting to an Internet discussion forum from April 8, 1998: “"Easy, HHDL [His Holiness the Dalai Lama]", it says, “can turn the people of Taiwan and China [into] becoming conformists of Tibetan Buddhism. Soon or later, there will be the Confederate Republics of Greater Asia. Republic of Taiwan, People's Republic of China, Republic of Tibet, Mongolia Democratic Republic, Eastern Turkestan Republic, Inner Mongolian Republic, Nippon, Korea ... all will be parts of the CROGA. Dalai Lama will be the head of the CROGA” (Brigitte, Newsgroup 10).

But whether the *Kundun* returns home to the roof of the world or not, his aggressive *Kalachakra* ideology is not a topic for analysis and criticism in the West, where religion and politics are cleanly and neatly separated from one another. The despotic idea of a world ruler, the coming Armageddon, the world war between Buddhism and Islam, the establishment of a monastic dictatorship, the hegemony of the Tibetan gods over the planets, the development of a pan-Asian, Lamaist major-power politics — all visions which are laid out in the *Kundun*'s system and magically consolidated through every *Kalachakra* initiation — are simply not perceived by politicians from Europe and America. They let the wool be pulled over their eyes by the god-king's professions of democracy and peace. How and by what means His Holiness seeks to culturally conquer the West is what we want to examine in the next chapter.

#### **Footnotes:**

[1] This is probably an invented *historia sacra*, as contemporary documents found in the library of Tunhuang do not say a word about the teaching of the Buddha being the state religion of the time. In the sources, the latter first emerges 150 years later under Trisong Detsen. It is also clear that Songtsen Gampo did not just marry two women, but rather five, from various neighboring states in order to bind these to himself and his dynasty.

[2] This sympathy of the Manchus for the Lamaist teachings was the sole reason why the Buddhist and yet very militant Mongolians remained peaceful for so long and bowed to the

Chinese dominance. Shortly before its declaration of independence (in 1911), nobles and high lamas from the country sent a petition to the Russian Tsar, in which among other things it said: "Earlier, we respectfully subjected ourselves to the Manchu Khan because they fostered the Buddhist religion and spread the blessings" (Onon, 1989, p. 10).

[3] It has been adequately proven that the human rights violations exercised out by the Chinese forces of occupation between 1953 and the present day were significant. Monks were beaten, tortured, taken away, and executed, Nuns and girls were violated. During the rebellions villages were bombed and mass executions were carried out. The many and varied methods of torture included skinning alive. The scenes were terrible and are documented in numerous places (see for example, Joseph Campbell, 1973, pp. 509ff.). It is thus not in any way our intention to gloss over or hush up the attacks by the Chinese soldiery. All forms of killing and torture, but especially when it is inflicted on the helpless, must be condemned as strongly as possible. However, the bad politics of the Chinese Communists does not nullify their criticism of repressive social behavior in feudalistic Tibet. But it has led to a situation in which the Tibetans in exile can now offer a distorted history that in no way corresponds to historical reality prior to 1950.

[4] Strictly speaking, we are dealing with Taoist practices here. Nevertheless there are numerous similarities between the two systems, especially with regard to the male practices.

[5] The demonstrators burnt down a police station and a number of automobiles and shops. Between 6 and 20 Tibetans were killed when the police fired into the crowd. Some of the policemen on duty were also Tibetan.

### **Jewish doctor turned 'Buddha savior' under Mao**

<https://www.ynetnews.com/articles/0,7340,L-3330950,00.html>

'Jakob Rosenfeld, a Viennese physician turned hero of the Chinese revolution, is less well-known than Norman Bethune, a Canadian doctor whose services during the Sino-Japanese war inspired Mao to write an essay that he later made compulsory reading for his People's Republic.

But the Jewish doctor - or General Luo as he was known in China - was the only one of a handful of foreign volunteers to make it into the upper echelons of the revolutionary army.

"He was even named health minister in the Communist army's provisional government in 1947," Gerd Kaminski, an Austrian expert on Chinese history and the organizer of this new exhibit at Vienna's Jewish Museum, told AFP.

The show is part of a series of events hosted by Austria marking the 35th anniversary of the establishment of diplomatic ties with Beijing in 1971.

#### **'Buddha savior'**

Nothing in the background of the young, renowned Viennese gynecologist presaged his future as the "Buddha savior" of the Red Army, as he was nicknamed.

Unlike Bethune, a militant communist who joined Mao as early as 1938, Rosenfeld "aspired only to a comfortable life shuttling between his practice and evenings at the opera," said Kaminski, who has written a book on the Jewish doctor.

Born in 1902 in Lemberg - now Lvov, in western Ukraine, but then part of the Austro-Hungarian empire - Rosenfeld, the son of a non-commissioned officer in the imperial army, narrowly escaped the fate of many Jews in Nazi Germany.

Deported to the concentration camps at Dachau and then Buchenwald, he was released in 1939 on condition that he will leave the Reich within two weeks.

"The only possibility at the time was to board a ship for Shanghai where no visa was necessary to enter the international concession," Kaminski said.

Soon known as "Little Vienna", Shanghai's Jewish neighborhood provided a refuge to some 25,000 European Jews and Rosenfeld quickly opened a practice there.

But following an encounter with a propaganda agent for Comintern, the Soviet-based international communist organization to promote the spread of the proletarian revolution, and after seeing the Chinese persecuted by the Japanese army of occupation, the Austrian decided to join Mao's New Fourth Army in 1941.

### **Jewish-Chinese legend**

The rest is the stuff of legend - endless stories of the young doctor on the frontlines, operating tirelessly on war wounded with only the light from a flashlight. He also waged his own war to improve hygiene and trained dozens of Chinese doctors in the methods of modern medicine.

"He was a great hero and a humanist, admired by the army and the population, who saved thousands of lives and whose role was comparable to that of Bethune," China's ambassador to Austria, Lu Yonghua, told AFP.

Elevated to the rank of general, Rosenfeld tended to the elite in the Communist Party's Central Committee and forged close ties with Liu Shaoqi and Chen Yi, who would later go on to become respectively president and foreign minister of China.

"But (Rosenfeld) was never close to Mao himself," Kaminski added.

The Austrian "General Luo" chose to remain in China after the fall of the Nazi regime and participated in the Red Army's march on Beijing before returning to Vienna in 1949, the year the People's Republic of China was founded.

Back in Austria, he found a city devastated by war and still rife with anti-Semitism where he could "no longer adapt" following the extermination of his family, he wrote in his diary.

The Jewish doctor tried to return to China in 1950, but without a visa, and had to settle in Israel where he died two years later following heart failure.

### **Hero again**

"With the new power in place and the beginning of the Korean War, foreigners were not necessarily welcome in China anymore," Kaminski said.

Forgotten after Liu and Chen fell out of favor during the Cultural Revolution in the late 1960s, Rosenfeld was only gradually rehabilitated after Mao's death in 1976. In recent years, however, his "hero" status was restored, thanks in part to Kaminski's efforts.

"Today, he has a statue, a hospital and Beijing's National Museum of China set up an 800-square-metre (8,600 square feet) exhibit in his honor inaugurated by President

Hu Jintao," Kaminski noted.

The exhibit on Jakob Rosenfeld at Vienna's Jewish Museum will run until January 14.'

[https://en.wikipedia.org/wiki/Yonghe\\_Temple](https://en.wikipedia.org/wiki/Yonghe_Temple)

'The **Yonghe Temple** ([Chinese](#): 雍和宮, "Palace of Peace and Harmony"), also known as the **Yonghe Lamasery**, or popularly as the **Lama Temple**, is a **temple and monastery of the Gelug school of Tibetan Buddhism** located on 12 Yonghegong Street, [Dongcheng District, Beijing, China](#). The building and artwork of the temple is a combination of [Han Chinese](#) and [Tibetan](#) styles. **This building is one of the largest Tibetan Buddhist monasteries in China proper**. The current abbot is Lama Hu Xuefeng.'

'After the [Chinese Civil War](#) ended in 1949, the temple was declared a national monument and closed for the following 32 years.<sup>[2]</sup> **It is said to have survived the Cultural Revolution due to the intervention of Premier Zhou Enlai.** Reopened to the public in 1981, it is today both a functioning temple and highly popular tourist attraction in the city.'

## **Communist Party members in Tibet funding Dalai Lama: Chinese official**

<https://www.hindustantimes.com/world-news/communist-party-members-in-tibet-funding-dalai-lama-leaking-secrets-says-chinese-official/story-mrYwxBxgS0ljKADxuOqCMO.html>

## **Tibet Can Stay in China, Dalai Lama Says**

<https://www.newsweek.com/tibet-can-stay-china-dalai-lama-says-899463>

## **Xi Zhongxun[Xi Jing Pings father]: Deeply miss the Panchen Lama, a loyal friend of the Communist Party of China**

### **习仲勋：深切怀念中国共产党的忠诚朋友班禅大师**

<https://web.archive.org/web/20120707070252/http://xz.people.com.cn/GB/138902/8689896.html>

'Master Panchen Erdeni Chokyi Gyaltsen died suddenly due to a heart attack. The Chinese Communist Party lost a loyal friend, and I lost a close friend who had worked together for 40 years.

Over the past 40 years, the master and I have established a profound friendship. Just before he went to Tibet to preside over the consecration ceremony of Panchen Tomb Tashi Nanjie, he came to say goodbye to me and presented a khata despite his busy schedule. He says goodbye when he goes out and has a heart-to-heart talk when he comes back. This is an old habit he has had with me for a long time. I understand his character. He is very enthusiastic and excited, and he can't control himself at work. I told him that this season Tibet is severely hypoxic. You should pay attention to your body, don't be impatient, and balance work with rest. He said that after this matter was completed, my greatest wish was fulfilled, that is, I could die in peace. I said, Buddha doesn't want you to leave, and Marx doesn't want you to leave either. Who knew that the master's life would become an eternal secret? I held the white hada he gave me before leaving and looked at the west sky, feeling extremely sad.

Panchen Lama repeatedly said during his lifetime that he had loved the Communist Party since childhood and had deep feelings for the Party. He said that without the leadership of the Communist Party of China, there would be no Tibet today. From my long-term interaction with him, I deeply feel that his feelings are very sincere, and his life's practice fully proves this point.

As an outstanding representative of the Tibetan nation and an outstanding leader of Tibetan Buddhism, the Panchen Lama has always linked the fate and future of the Tibetan nation with that of the motherland and with the leadership of the Communist Party of China. From the eve of the victory of the Chinese People's Liberation War to various historical periods since the founding of New China, the Panchen Lama wholeheartedly supported the correct propositions of the Communist Party of China on many major issues.

After Xining was liberated in September 1949, the Panchen Lama immediately sent people to contact the Communist Party of China. At that time, Deputy Commander-in-Chief Peng Dehuai and I were in charge of the work of the Northwest Bureau and had contact with the Panchen Lama. On October 1, 1949, when the People's Republic of China was founded, the Panchen Lama sent a message to Chairman Mao Zedong and Commander-in-Chief Zhu De, hailing the birth of New China, enthusiastically expressing his "enthusiastic support and love" for the Communist Party of China, and supporting the Communist Party of China in abolishing the system of national oppression. , implements the policy of ethnic equality, and firmly believes that under the leadership of the Communist Party of China, "the liberation of Tibet is just around the corner." Chairman Mao Zedong and Commander-in-Chief Zhu De sent telegrams to comfort the Panchen Lama, hoping that the Panchen Lama and Tibetan patriots would work together to fight for the liberation of Tibet and the unity of the Han-Tibetan people. In June 1950, the Panchen Lama sent his representative Ji Jigme and others to Xi'an to meet President Peng and put forward suggestions on how to liberate Tibet. At that time, I accompanied Mr. Peng to meet with Ji Jigme and his delegation. I enthusiastically supported the Panchen Lama's patriotic act and thanked him for his reliance on our party. We also wrote to the Panchen Lama, hoping that "the Tibetan people will return to the friendly and cooperative family of the People's Republic of China as soon as possible and enjoy a new life of equality, peace and happiness." The Party Central Committee and Chairman Mao attach great importance to the Panchen Lama's suggestions on how to liberate Tibet and consider them very good and in line with the spirit of patriotism and unity.

The first time I met the Panchen Lama was one day in mid-April 1951. At that time, he led the Panchen Khenpo Conference Hall officials to Beijing and passed through Xi'an. On behalf of the Northwest Bureau and the Northwest Military and Political Commission, I went to the airport to greet him. When he got off the plane, the image of a handsome young Tibetan living Buddha appeared in front of me. Under the airplane ramp, he held my hand tightly and said to me excitedly: We made a special trip to Beijing to pay tribute to Chairman Mao! I want to personally convey to Chairman Mao the good wishes of the Tibetan people for the Central People's Government and Chairman Mao. At the welcome meeting, he expressed his firm support for the Central People's Government and his determination to work hard with patriots from all walks of life in Tibet for the liberation of Tibet and the unity of the Tibetan people. "Youth does not matter when you have ambitions." His patriotic enthusiasm and frank and generous character left a deep impression on me.

In the spring of 1951, the pro-imperialist regent Dazha stepped down and the Dalai Lama

took charge. On January 27, the Dalai Lama sent a letter to the central government reporting on his assumption of power and expressing his desire for peace. The central government sent a reply message congratulating him on taking office and welcoming him to send representatives to Beijing for peace talks as soon as possible. On April 22, the peace negotiation representatives sent by the Dalai Lama, with Ngapoi Ngawang Jigme as the chief plenipotentiary representative, arrived in Beijing. On April 27, the tribute group led by Panchen Lama arrived in Beijing. The Panchen Lama sincerely supports the central government's policy of peacefully liberating Tibet and expressed his intention to unite all forces of the Tibetan people to promote the realization of this policy. After many negotiations between Li Weihan, the plenipotentiary representative of the Central People's Government, and representatives of the Tibetan local government, and with the response and efforts of the Dalai Lama and the Panchen Lama, the "Agreement on Methods for the Peaceful Liberation of Tibet" of great historical significance was concluded on May 23, 1951. Signed in Beijing on the same day. On the afternoon of the second day after the signing of the agreement, the Panchen Lama led the main officials of the Panchen Kan Office to pay tribute to Chairman Mao and the Central People's Government, and dedicated a memorial to Chairman Mao with the words "The Great Savior of the People of All Nationalities in China" written in both Tibetan and Chinese. pennant. That night, Chairman Mao held a banquet to celebrate the signing of the agreement and delivered a speech. On May 28, the Panchen Lama and the staff of the Kanchen Department issued a statement with "indescribable excitement", saying that the signing of the agreement "declared the failure of imperialist aggression against Tibet, the unity of the Tibetan nation with other ethnic groups in China, and the unity within the Tibetan nation." Since then, the Tibetan nation has begun a new era in its history." The statement expressed "deep respect" for the Dalai Lama's response to the central government's call to send representatives to Beijing for peace talks and signing of the agreement. During this period, the Panchen Lama also called the Dalai Lama, "I would like to do my best" and "sincerely unite" with the Dalai Lama to help him and the Tibetan local government thoroughly implement the agreement on the peaceful liberation of Tibet. At the same time, the Panchen Lama called the political and religious officials of Tashilhunpo Monastery and the monks and lay people in Tibet, hoping that they would unite under the leadership of the Central People's Government and Chairman Mao to "completely realize this agreement, actively assist the People's Liberation Army troops entering Tibet, and expel The aggressive force of imperialism in Tibet." On

December 15, 1951, on the eve of Panchen Lama's return to Tibet from Xining, Qinghai, I was entrusted by the Central Committee to make a special trip to Xining to see him off on behalf of Chairman Mao, the Central People's Government and the Northwest Military and Political Commission. The Panchen Lama and his khanate sent a lama honor guard to welcome me. At the welcome meeting of more than 1,000 people from all ethnic groups and walks of life, the Panchen Lama delivered a passionate speech. He said excitedly: "Without the correct leadership of the Communist Party of China and Chairman Mao, and the sincere help of all fraternal ethnic groups in China, the peaceful liberation of Tibet would be impossible, and it would be impossible for us to return to Tibet. Therefore, we say that the Communist Party of China He and Chairman Mao are the great saviors of the Tibetan people and our great benefactors. Only by following the Communist Party and Chairman Mao and uniting closely with all the fraternal ethnic groups in the motherland can we, the Tibetan nation, be completely liberated. There is no other way." These words of the Panchen Lama are very sincere. His previous life, the 9th Panchen Lama Chokyi Nyima, was forced to leave Tibet due to a falling out with the 13th Dalai Lama. He lived in the mainland for 26 years and was unable to return to Tibet until his death. Now, the wish to return to Tibet and return to the monastery has finally been realized by the 10th Panchen Erdeni Choeky Gyaltsen. It's natural for him to be happy and

excited.

During this meeting, we had a cordial conversation. I said: Don't be anxious when you return to Tibet. You must take care of the overall situation. First of all, you must unite the Tibetan people. Only then can there be hope for all aspects of work in Tibet. In accordance with the spirit of the Central Committee, I also made two statements to the responsible comrades we sent to accompany the Panchen Lama to Tibet: First, all work in Tibet must implement a prudent and steady policy, and do not do things that are not ripe for conditions. Patriots at the top and Don't do anything that the leader disagrees with. Second, the work in Tibet must be based on the anti-imperialist and patriotic united front. In retrospect, the spirit of the Central Committee is still meaningful to this day.

In April 1952, when the Panchen Lama returned to Tibet and arrived in Nagqu, an important town in northern Tibet, two agents of the Tibetan local government, Silunlu Kangwa and Lobsang Tashi, and others instigated a pseudo-People's Conference incident in Lhasa against the agreement to peacefully liberate Tibet. . The Panchen Lama was very angry and called the Dalai Lama, asking the Dalai Lama to "use the spirit of great wisdom and courage and the light of Buddha of great compassion" to seriously deal with this serious situation that undermines the reunification of the motherland, undermines the internal unity of the Tibetan people, and especially undermines the political and religious prestige of the Dalai Lama. event. Finally, the Dalai Lama issued a proclamation dissolving the Puppet People's Conference and revoked Lu Kangwa and Lobsang Tashi from their positions as Acting Silen. On April 28, Panchen Lama arrived in Lhasa. After arriving in Lhasa, he reached an understanding with the Dalai Lama and exchanged khatas.

In September 1954, the Panchen Lama and the Dalai Lama went to Beijing to attend the first session of the First National People's Congress. At that time, I was already working at the Central Government. From then until 1962, I was entrusted by the central government to be responsible for contacting the Panchen Lama. Our relationship became closer and closer, and our friendship became more and more profound.

As a loyal friend of our party, the Panchen Lama is outstanding in his ability to proactively put forward pertinent opinions, suggestions and even sharp criticism to the party. He was upright, forthright, and spoke everything he knew. I understand this quite well and think it is very rare. I always feel that I am lucky to have such critical friends. Because of this understanding, I treated him heart to heart and treated him honestly. I often say to him: For the cause of the party and the people, and for the unity and solidarity of the country, the two of us can say anything. You criticize me when I make mistakes, and I criticize you when you make mistakes. Seek truth from facts. I know that he is impatient and even angry when things happen, but he is not a stubborn person. He pursues the truth throughout his life, abandons evil and promotes good. He always listens to correct opinions, listens sincerely, and acts seriously. I often tell him: It's right to speak out, but don't be in a hurry. You won't be able to accomplish all the good things at once, and don't get angry. He said: You are my old friend and good friend. You understand me and you say and do this for my own good. I am very happy.

Panchen Lama has been concerned about the development and progress of Tibetan society throughout his life and actively supports Tibetan democratic reform. When the Tibet Autonomous Region Preparatory Committee was established in 1956, it proposed to take the lead in piloting democratic reform in the areas under the jurisdiction of the Panchen Khenpo

Conference Hall to gain experience and then promote it to the entire region. Based on the actual situation in Tibet, the central government believed that the conditions for democratic reform were immature and announced a policy of "no change in six years." The Panchen Lama followed the central government's advice and did not conduct a pilot project. On March 10, 1959, in order to maintain the feudal serfdom system and oppose reforms, the upper-class reactionary groups in Tibet blatantly tore up the 17-Article Agreement and launched a full-scale armed rebellion. In view of this situation, the State Council ordered the dissolution of the original local government of Tibet, and the Preparatory Committee of the Tibet Autonomous Region exercised the powers of the local government, appointed the Panchen Lama as the acting chairman of the Preparatory Committee, and determined the policy of reforming while counterinsurgency. The Panchen Lama called Chairman Mao and Premier Zhou to express his support for the orders and decisions of the State Council. At the same time, he replied to the Tibet Working Committee and the Military Region, saying, "I have instructed the Tibet Office that now we should continue to strengthen unity and close cooperation with the working committee and the People's Liberation Army. Be prepared to ensure the security of Shigatse City and jointly crush and suppress the rebellion." On April 8, Panchen Lama chaired the preparatory committee and called for the quelling of the rebellion. On April 22, 1960, the Preparatory Committee held its fourth meeting. In his summary report, the Panchen Lama spoke highly of the significance of counterinsurgency and reform, pointing out that 1959 was "the year in which the Tibetan people achieved a decisive victory."

The counterinsurgency and reform in Tibet are great revolutions for the progress of Tibetan society and the transformation of the people. But in the later period, there was a "left" deviation. The Panchen Lama was very dissatisfied with this and went to Beijing to report the situation to the central government. Comrades such as Chairman Mao, Premier Zhou and Li Weihan all listened to the master's opinions respectively. Chairman Mao praised the master's good style of daring to tell the truth, and affirmed and encouraged some of his good suggestions. During this period, the central government sent Comrade Yang Jingren to Tibet to investigate. On January 5, 1961, after listening to Comrade Yang Jingren's report, Comrade Xiaoping instructed Tibet to guard against "leftism" and emergencies after the democratic reform, and determined the policy of stable development in Tibet and no cooperatives for five years. On January 24, Premier Zhou pointed out in a conversation with the Panchen Lama and Comrade Zhang Jingwu: "The principles and policies of Tibet can be summarized as follows: land ownership is individual ownership by farmers. This system will continue for many years, and the center is to increase production. This must be firmly established. Continue to implement it without hesitation." After that, the Panchen Lama returned to Tibet to preside over work and inspected other Tibetan areas. In May 1962, he submitted a "Seventy Thousand Words Letter" to the State Council, systematically putting forward his criticisms and suggestions on the work in Tibet and other Tibetan areas. The Central Committee and the State Council attach great importance to this and believe that most of the master's opinions and suggestions are good, but some are excessive. Entrusted by Premier Zhou, I visited the master many times and talked with him. He was very angry and said some fierce things. I fully affirmed his valuable spirit of daring to put forward his opinions bluntly to the party, and at the same time advised him not to get angry or say angry words. After a while, he calmed down and said: I accept what you said. You have watched me grow up and helped me from the beginning. You represent the party and are a friend as an individual. You are doing it for my own good, and I am grateful, but some angry words that should not have been said have been said. I will just pay attention to it in the future, but I make it clear that I am sincerely doing good for the party. Panchen Lama is such a master with a clear heart. Later, I had a candid exchange of opinions with Li Weihan, Vice Chairman Ngabo and other great

masters. After joint research, we produced four good documents aimed at correcting "Left" emergencies in Tibetan work, and submitted them to the State Council for approval. Regrettably, after the Tenth Plenary Session of the Eighth Central Committee of the Communist Party of China in 1962, due to the influence of "Left" guiding ideology, these four documents could not be implemented. Panchen Lama, Li Weihan and others, including me, have all been criticized for this. Since then, my relationship with the Panchen Lama has been interrupted for more than ten years. During the Cultural Revolution, the Panchen Lama, like many party and state leaders, was severely persecuted. Despite this, the Panchen Lama never wavered in his firm belief in the party and the motherland.

After the Third Plenary Session of the 11th Central Committee of the Communist Party of China, Panchen Lama and I met again. Meeting old friends brings a lot of emotion. When the master saw me, he said uneasily: I have caused trouble for you because of my "Book of Seven Thousand Words", and I am really sorry. I said: This is not a matter of who implicates whom. We have all been trained and tested, and our knowledge has increased. The party understands you.

After the Third Plenary Session of the 11th Central Committee of the Communist Party of China, the Panchen Lama firmly supported the Party Central Committee in bringing order to order and spared no effort to assist the Party Central Committee in implementing various policies. The Party Central Committee also gave full trust to Panchen Lama. Before the Panchen Lama went to inspect Tibetan areas in 1980, Comrade Xiaoping invited him to his home and said to him cordially: "You are the best patriot in our country", "You can let go of your own activities, don't worry", "You When you go down this time, you can say: Those things in the 'Cultural Revolution' were all wrong. Don't be afraid, just say this is what the central leadership comrades said." After hearing this, Master Panchen was greatly encouraged and became more dependent on the party. In order to regain the lost time, he often worked and studied day and night.

At the end of 1980, after I returned to the Central Committee from Guangdong, I was in charge of ethnic, religious, and united front work. We had more opportunities to contact each other and our friendship became stronger. As a national leader and a religious leader, the Panchen Lama had more arduous tasks and busier work during this period. Despite this, the time we spend seeing each other has not decreased, and our habit of being honest with each other remains the same. Whenever he inspects, goes abroad, or engages in other major activities, I always advise him: firstly, to pay attention to his health and safety; secondly, to stay calm and not get angry when encountering problems. Every time he comes back, he always comes to talk to me about everything. I am sincerely moved and happy for every success he achieves, and I support him unequivocally. Of course, I pointed out the areas where I felt he was deficient without politeness. When he thought what I said was wrong, he would argue with me or express his reservations. In 1985, the Panchen Lama strongly criticized Henan Province for handing over the Shaolin Temple to the Songshan Administration Bureau, and vowed to "fight this matter to the end and never let go until the truth comes to light." When I saw this material, I immediately pointed out: "It is admirable to implement the policy, but don't be too angry." "It is better for the Shaolin Temple to be managed by monks and nuns." "If it is delayed, send senior officials to find out the reason." Where is it? Or ask the master to come and supervise. "In the end, the matter was resolved properly, and the Panchen Lama was very happy.

As an outstanding leader of Tibetan Buddhism, the Panchen Lama loves the religion he believes in; as an outstanding representative of the Tibetan nation, he loves his nation; as a great patriot, he loves the motherland; as a loyal friend of the party, he loves China Communist Party.

The perfect unity of love for religion, love for the nation, patriotism, and love for the Party is exactly what the Panchen Lama's life was like.

The Panchen Lama loves the Communist Party of China and becomes a loyal friend of the Party. This is due to his in-depth thinking about the destiny and future of his nation, his deep understanding of the Party's principles and policies, and his in-depth study of history and reality. In 1982, he delivered a long report at the Cadre Conference in Lhasa, Tibet, systematically narrating the history of the relationship between Tibet and the motherland, and eloquently concluded: "Tibet has become an inseparable part of the great motherland, which is the inevitable result of long-term historical development. , is an undeniable historical fact. In reality, the development and progress of Tibet in the thirty years since its peaceful liberation has exceeded that of hundreds or thousands of years in history. This is another undeniable fact. Only in the big family of socialist motherland under the leadership of the Communist Party of China can we, Tibet, have a glorious future and national prosperity; the Tibetan people can only safeguard the unity of the motherland and strengthen the ties between the Han and Tibetan ethnic groups as well as the various ethnic groups in the motherland. Only through the great unity of the world and under the leadership of the Communist Party of China can we firmly follow the socialist road and have a truly happy and prosperous future." "The lessons of history have taught us that loving the motherland and loving the nation are unified, and the two are inseparable. We should not stand up against each other. Nowadays, some people are trying to use the remnants of ethnic barriers left over from history to use love for the nation to deny love for the motherland, and to oppose the motherland under the banner of the nation. We should be highly vigilant about this and expose their so-called love in a timely manner. The hypocrisy of the nation." He also said: "Adhering to the consistency of national interests and national interests, and adhering to the position of loving the motherland and the nation, is the only correct position, and only then can we become an upright, selfless and fearless person who benefits the people." . Regarding religion, the Panchen Lama inherited the tradition of Tsongkhapa, the founder of the Yellow Sect, and persisted in reform, promoting advantages and eliminating disadvantages. Starting from the interests of the people, he studied and explored the experience of adapting religion to socialism, and integrated the Buddhist teachings of "dignifying the land, benefiting, and being sentient" Combine it with patriotism, coordinate "universal salvation for all sentient beings" with the purpose of serving the people, and encourage believers to unite around the party and work together to build the four modernizations and revitalize China.

From these years of contact, I deeply feel that my close friend Panchen Lama has become more and more mature. Last year, we congratulated the master on the year of "knowing the destiny" and prayed that the master would make more brilliant achievements for the motherland and the nation. Just as Comrade Xiaoping said to him: "You still have thinking, analysis, and ability. I hope you can make more contributions to the motherland." But our master is gone! This loss is indeed irreparable.

It is sad that the master has expressed his silence, hoping that he will come again in the hope of taking advantage of his wishes. We must complete the unfinished work of the Panchen Lama, make new contributions to safeguarding the unification of the motherland and ethnic unity, building a united, prosperous and civilized new socialist Tibet, and promoting the common prosperity of all ethnic groups.

The Panchen Lama, our party's loyal friend, will live forever!

(Originally published in People's Daily on February 20, 1989)'

## **FASCIST OCCULTISM AND IT'S CLOSE RELATIONSHIP TO BUDDHIST TANTRISM**

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Visionary fascism was, and indeed still is, exceptionally deeply fascinated by the Buddhocratic form of state. In the late thirties (as the various fascist systems bloomed in Europe and the whole world) Spencer Chapman, a traveler in Tibet, wrote that even in the days of the dictators one can only be amazed at what uncontested power the Dalai Lama possesses" (Chapman, 1940, p. 192). The idea of kingship of the world, the uniting of spiritual and secular power in a single person, the ideology of war in the Shambhala myth, the uncompromisingly andocentric orientation, the tantric vision of the feminine, the whole occult ambience and much more besides were specifically adopted by several fascist ideologists and welded together into an aggressive myth. As we shall soon see, entire fascist systems are based upon the adoption of Tibetan/tantric doctrines. The Fourteenth Dalai Lama's national socialist friends As depressing as it may be for the Nobel peace prize winner's followers, there has been continuous contact between the Dalai Lama and the far right wing and former national socialists (Nazis). His close friendship with his German mentor, Heinrich Harrer has become the most well-known of these. It caused a small scandal in 1997-1998 when, after years of research, the Austrian journalist, Gerald Lehner, succeeded in making public Harrer's "brown-shirt" (i.e., German fascist) past, which the latter had been able to keep secret for many years. Harrer is not just anybody. He is one of the bestknown international authors and has sold over four million books in 57 languages (mostly about Tibet and the Fourteenth Dalai Lama). The Austrian mountain climber and competition skier joined the SS on April 1, 1938 and in the same year received instructions to climb Nanga Parbat in the Himalayas after an official meeting with Adolf Hitler. Heinrich Himmler, himself most interested in occult phenomena is said by Harrer to have offered him a Tibet expedition. In 1942, the Reichsführer of the SS (Himmler) ordered the creation of the Sven Hedin Institut für Innerasienforschung [Sven Hedin Institute for Central Asian Research]. This educational establishment had combined esoteric, scientific, and racial studies goals. It was completely in this vein that Himmler was interested in occult doctrines from "mysterious Tibet", and assumed — probably under the influence of theosophical ideas — that a "race with Nordic blood" existed there, oppressed by the English and Chinese, and waiting for their liberation by the Germans. Himmler's "advisor", reports the German magazine Spiegel, "... and the scientist Ernst Schäfer believed that Tibet was the cradle of humanity, the refuge of an 'Aryan root race', where a priestly caste had created a mysterious kingdom of Shambhala — decorated with the Buddhist symbol of the wheel of teaching, a swastika. In 1934 Schäfer set out on the first of two expeditions financed by the SS to track down remnants of the 'Nordic intellectual' nobility" (Spiegel, 16/1998, p. 111). Dr. Ernst Schäfer, a specialist on Tibet and an ornithologist, was one of Himmler's personal staff and in 1943 took over the scientific leadership of the notorious project, "Ahnenerbe" ('ancestral inheritance'), primarily devoted to racial studies. His third research trip to the Himalayas was officially described as the "SS Schäfer Expedition" and was

considered a huge success (Kater 1997, p. 80). Upon his return in August 1939, the scientist was presented with the SS skull ring and dagger of honor in recognition. Subsequently, the Reichsführer of the black corps (Himmler) had grand plans for his protégé: Schäfer was supposed to return to Tibet and “stir up the Tibetan army against the British/Indian troops” with a shock troop of 30 men (Kater, 1997, p. 212). The undertaking was, however, called off at Hitler’s direct order. In the years to follow, Schäfer instead built up the Sven Hedin Institute for Central Asian Research with great success, making it the largest division within the Ahnenerbe project. But let us return to Heinrich Harrer. War broke out while he was still in India and the young German was interned by the British. It was not until 1944 that he was able to flee to Tibet with a comrade. Coincidence or fate led to his acting as the young Dalai Lama’s personal tutor until the early 50s, and teaching him about all the “wonders” of western civilization and introducing him to the English language as well. It is very likely that his lessons were tainted by the contemporary zeitgeist which had swept through Hitler’s Germany, and not by the British attitudes of the envoy Hugh Richardson, also present in Lhasa. This led in fact to some problems at the court of the young god-king and the English were not happy about his contact to Harrer. But there are nevertheless no grounds for describing the lessons the former SS member gave his “divine” pupil as fascist, particularly since they were primarily given after the end of the World War II. In 1952 His Holiness’s German “teacher” returned to Europe. The adaptation to film of Harrer’s autobiographic bestseller, *Seven Years in Tibet*, triggered an international protest. Since the famous traveler through Tibet had told director Jean Jacques Annaud nothing about his “brown-shirt” past, and this only became public knowledge after the film had been finished, Annaud felt pressured to introduce “corrections”. A remorseful Austrian was now shown, who begins his mountain-climbing career as a supporter of a regime accused of genocide and then, under the influence of the young Kundun and Tibetan Buddhism, reforms to become a “campaigner for human rights”. In the film, he says of the brutal Chinese: “Terrible — I dare not think about how I myself was once so intolerant” (Stern 41/97, p. 24). Reinhold Messner, the famous mountain climber, found such an admission of guilt from Hollywood’s dream factory difficult to understand. He spoke up, confirming that he had long known about Harrer’s political opinions. This man, he said had up until the present day still not learned anything, he still believed in the national socialist alpinist ideals. In contrast, the Dalai Lama’s brother, Gyalo Thondup, defended the former SS member with the tasteless argument that what the Chinese had done to the Tibetans was worse and more cruel than what the Nazis had done to the Jews. It is a fact that Harrer — in his own account- first turned against the Chinese invaders at the end of the fifties, after he had already left Tibet. There is not the slightest trace of a deep catharsis as depicted in Annaud’s film to be found in the German’s books. This was purely an invention of the director to avoid losing face before a world audience. The journalist Gerhard Lehner also pursued a second lead: on September 13, 1994 eight veterans who had visited and reported from Tibet before 1950 met with the Dalai Lama in London. In a photo taken to record the occasion a second major SS figure can be seen beside Heinrich Harrer and directly behind the Kundun, Dr. Bruno Beger. Beger was the actual “expert” who pushed forward the racial studies research by Himmler’s Ahnenerbe project (Kater, 1997, p. 208). He too, like the Tibetan explorer Ernst Schäfer, was a member of Himmler’s personal staff. In 1939 he went to the Himalayas as a member of the SS Expedition. There he measured the skulls of more than 400 Tibetans in order to investigate a possible relationship between the Tibetan and Aryan ‘races’. In 1943, Beger was sent to Auschwitz where he took the measurements of 150 mainly Jewish prisoners. These were later killed and added to a collection of skeletons. In 1971 Beger appeared in a German court and was sentenced to three years imprisonment on probation for his national socialist crimes. Frontpage of Bruno Beger’s book: “Meine Begegnungen mit dem Ozean des Wissens” („My meetings with the Ocean of Knowledge”) – Königstein 1986 For the Dalai Lama Beger has been of great help,

because he did compose a statement, that Tibet was not part of China. (See The Status of Tibet in 1938-39 - Dr. Bruno Beger – ([www.tibet.ca/en/wtnarchive/1994/11/24-2\\_1.html](http://www.tibet.ca/en/wtnarchive/1994/11/24-2_1.html)). The head of the Dalai Lama between two former SS-men: Bruno Beger on right side of his head and Heinrich Harrer on left side of his head: <http://www.tibet.com>Status/statement.html> Some Links in English concerning Beger: [www.nizkor.org/faqs/auschwitz/auschwitz-faq-14.html](http://www.nizkor.org/faqs/auschwitz/auschwitz-faq-14.html) [www.mazal.org/Lifton/LiftonT286.htm](http://www.mazal.org/Lifton/LiftonT286.htm) <http://greyfalcon.us/Quest%20of%20the%20Nazis.htm> <http://ourworld.compuserve.com/homepages/mbilik/strut6.htm> [http://www.tibet.ca/en/wtnarchive/2003/8/11\\_2.html](http://www.tibet.ca/en/wtnarchive/2003/8/11_2.html) Beger as collaborator of Horror-Doctor August Hirt: [http://www.auschwitz-muzeum.oswiecim.pl/html/eng/historia\\_KL/eksperymenty\\_ok.html](http://www.auschwitz-muzeum.oswiecim.pl/html/eng/historia_KL/eksperymenty_ok.html) The racialist, who was the last survivor of the “SS Schäfer Expedition” (dying in 1998), met His Holiness the Fourteenth Dalai Lama at least five times (in 1983, 1984, 1985, 1986, and 1994). The meetings were all very hearty affairs. The former SS member dedicated a small brochure entitled “My Encounters with the Ocean of Knowledge” to the first three (Beger, 1986). The Dalai Lama (worshipped by his followers as the “Ocean of Wisdom” because of his “omniscience”) claims not to have been informed about his Nazi friends’ past. One may well believe this, yet he has not distanced himself from them since their exposure. His statements about Adolf Hitler and the “final solution to the question of the Jews” also seem strange. Just like his brother, Gyalo Thondup, he sees the dictator as a more noble figure than the Chinese occupiers of Tibet: “In 1959, in Lhasa, the Chinese shot Tibetan families from aeroplanes with machine guns. Systematic destruction in the name of liberation against the tyranny of the Dalai Lama! Hu, Hu, Hu! In Hitler's case he was more honest. In concentration camps he made it clear he intended to exterminate the Jews. With the Chinese they called us their brothers! Big brother bullying little brother! Hu, Hu, Hu! It's less honest, I think” (Daily Telegraph, August 15, 1998). The Nazi-Tibet connection Were there occult intentions behind the “SS Schäfer Expedition”? In the neo-fascist literature these are considered a top secret mission of Himmler's to make contact with the “adepts of Shambhala and Agartha”. Authors from the scene like Wilhelm Landig, Miguel Serrano, Russell McCloud, etc., let their readers believe that through these expeditions a kind of metapolitical axis between Berlin and Lhasa was constructed. Dietrich Bronder knows that “Schäfer's SS men were permitted to enter holy Lhasa, otherwise closed to Europeans and Christians, even the magnificent Lamaist temple that contains just one huge symbol, the holiest in the Mongolian world — the swastika” (Bronder, 1975, p. 250) Although in recent years comprehensive research findings about the interests of leading Nazis in occult phenomena have been published, this is currently played down by pro-Lamaist intellectuals, especially as far as a occult Nazi — Tibet connection is concerned. [1] Ernst Schäfer and Bruno Beger, the two leaders of the undertaking (the SS Schäfer expedition), are depicted as sober natural scientists. Heinrich Himmler' esoteric ambitions in Tibet were minimal, indeed “probably did not exist” (Brauen, 2000). Hitler himself appears as a decided anti-occultist. “However, the suggestion that Hitler was interested in Eastern esotericism or even Tibet can be ruled out” (Brauen, 2000, p. 65). With an appeal to the historian Goodrick-Clark, the pro-Lamaist authors also assess the occult currents within the early Nazi movement (the notorious Thule Society for example) as insignificant, and completely lacking in evidence for a particular interest in Tibet. Rudolf Freiherr von Sebottendorf (1875-1945), the founder of the Thule Society, is said to have explicitly spoken out against the suggestion that the light came from the highlands of Asia. We do not see it as our primary task here to historically prove the interweaving of the relevant SS members (Hitler, Himmler, Harrer, etc.) in an occult Nazi — Tibet connection. Things were not as cleanly rationalist and scientifically correct as the pro-Lamaist intellectuals would have it among the SS. When for example, at the presentation of a gift to the Tibetan regent in Lhasa Ernst Schäfer declaims, “Since the swastika is also the supreme and most holy symbol for us Germans, the motto of our

visit is: A meeting of the Western and Eastern swastikas in friendship and peace ..." (quoted by Brauen, 2000, p. 79), then an occult note in accord with the zeitgeist of the time is present. There are certainly also other, non-fascist, authors who create an occult correspondence between national socialism and Tibetan Buddhism via a esoteric interpretation of the "Hakenkreuz" (the swastika), a Buddhist symbol par excellence: "The rightward hooked cross [signifies] a prayer formula in Tibet", writes Friedrich W. Doucet, "In its left-turned form — like the national socialist swastika — it designates the orthodox Yellow Hats ... it is the Yellow Hats who supervise the spiritual rules in the Tibetan ecclesiastical state and also exercise worldly power" (Doucet, 1979, p. 81).[2] It is also certain that Himmler's spiritual advisor, Karl Maria Wiligut ("Himmler's Rasputin"), saw the "SS Schäfer Expedition" as an extremely occult undertaking and at Himmler's direction attempted to exert an appropriate influence on the participants in the expedition. The SS standard bearer Wiligut/ Weisthor, who was one of Himmler's personal staff, was accredited with mediumistic abilities and he himself was convinced he was in contact with transpersonal powers. Wiligut/Weisthor was considered to be the Schutz Staffel's (SS's) expert on runes and designed the legendary skull ring of the SS. His megalomaniac overestimation of himself (there are authenticated statements from him to the effect that he believed he was the "secret King of Germany") and the fact that he was deprived of the right of decision by his family led Himmler to discharge Wiligut from the SS in 1939 (Lange 1998, p. 271). The German author Rüdiger Sunner quotes the report of a member of the "SS Schäfer Expedition" over a meeting with Wiligut.[3] During the encounter (in 1937 or 1938?), the latter was in a trancelike state and addressed his visitors in a guttural voice: "I telephoned my friends this evening ... in Abyssinia and America, in Japan and Tibet ... with all who come from another world in order to construct a new empire. The occidental spirit is thoroughly corrupted, we have a major task before us. A new era will come, for creation is subject to just one grand law. One of the keys lies with the Dalai Lama [!] and in the Tibetan monasteries." The visitor was not a little distressed, and goes on to report: "Then came the names of monasteries and their abbots, of localities in eastern Tibet which I alone knew about ... Did he draw these out of my brain? Telepathy? To this day I do not know, I know only that I left the place in a hurry" (Sünner, 1999, p. 50). In the 80s the Chilean Miguel Serrano took up the speculation anew that the Dalai Lama plays a key role in the Nazi-Tibet connection. His "skill", this author says of the Fourteenth Dalai Lama, is "closely linked with that of Hitler's Germany ... on the basis of not yet discovered connections. A few years after Germany, Tibet also falls" (Serrano, 1987, p. 366). Wiligut also believed that Lhasa would form a geomantic quadrilateral with Urga (Ulan Bator), the Egyptian pyramids, and Vienna. Miguel Seranno was later to expound similar ideas (in the seventies). Himmler too was interested in geomantic ideas and it cannot be excluded "that he hoped for more exact data about this from the Schäfer expedition" (Brauen, 2000, p. 78). Otto Rahn, likewise a member of the SS, who in the 30s attempted to render the myth of the holy grail and the Cathar movement fruitful for the national socialist vision and the SS as some kind of "warrior monks", assumed that the Cathars had been influenced by Tibetan Buddhism "One of the Cathari symbols of the spirit that is god which was taken over from Buddhism was the mani, a glowing jewel that lit up the world and allowed all earthly wishes to be forgotten. The mani is the emblem of the Buddhist law that drives out the night of misconception. In Nepal and Tibet it is considered the symbol of the Dyanibodhisattva Avalokiteshvara or Padmapani, charity" (Rahn, 1989, pp. 185, 107). The myth of the "black sun" which was able to win a central place in the neo-fascist movement and displays similarities with the Tibetan Rahu myth from the Kalachakra Tantra, can be traced to the inspiration of Wiligut and his milieu among others. In a commentary on Wiligut's runic writings, a pupil, Emil Rüdiger, mentions an invisible dark planet, Santur by name, which is supposed to influence human history and to be able to be microcosmically linked with the energy body of an adept. Appropriate yogic exercises(rune gymnastics) are recommended for producing "high

intelligence effects" (Lange, 1998, p. 226). Just how seamlessly such "rune gymnastics" can be linked to tantric exercises can be seen in the writings of Miguel Serrano, the father of "esoteric Hitlerism" (Serrano, 1984). It is thus not at all the case that there is no historical foundation for hypothesizing an occult Nazi — Tibet connection, even if it is publicly denied by one of the protagonists of the "SS Schäfer Expedition", Bruno Beger (Lange 1998, p. 68). Nevertheless, an occult interconnection between the SS and Lamaist Tibet of the dimensions in which it is currently portrayed in a large number of neofascist and esoteric publications has to be described as a *post facto* construction. This construction could, however, we repeat, fall back on an esoteric ambience in which Heinrich Himmler, the head of the SS, and other high-ranking Nazis moved. Thus the well-known, historically proven material has at any rate been sufficient to create new and very effective myths. In the Nazi- Tibet connection , we are thus dealing with a process of myth creation and not a historical set of events. In such processes, there is a blending of historical facts, the stuff of traditional sagas, straining for effect, and imaginary, visionary, religious, fantastic, and personal elements until it all binds into a resistant pattern and anchors itself as such in a culture. It is not unusual for different mythologemes to become fused, and this is exactly, as we will show, what has happened in the case of the Nazi — Tibet connection. Here, racist Nazi myths have been fused with elements of the Tibetan Shambhala myth and with sexual magic practices from Tantric Buddhism. In this process of myth construction it should also not be underestimated that the meetings known to have occurred between the Dalai Lama and former SS members (Schäfer, Harrer, Beger) have a occult significance alone by virtue of the fact that anybody who mentally negotiates an esoteric network interprets a meeting with the Dalai Lama as an occult event. On the Homepage of the Government of Tibet in Exile ( <http://www.tibet.com>Status/statement.html> ) 13. 09. 1994: The XIV. Dalai Lama between two former SS-men, Bruno Beger on his right behind and Heinrich Harrer on his left behind. The other persons, who visited Tibet before 1950, are: Mr Kazi Sonam Togpyal, Mr Robert Ford, Mrs Ronguy Collectt (daughter of Sir Charles Bell), Mrs Joan Mary Jehu, Mr Archibald Jack and Prof. Fosco Maraini. In the meantime an enormous amount of literature about a suspected Nazi — Tibet connection has appeared, some examples of which we briefly introduce here: • In 1958 an American publisher released the book *The Lightning and the Sun*, by Savitri Devi ("Hitler's Priestess"), which presents Adolf Hitler as an avatar (an incarnation) of the sun god, alongside Akhenaton and Genghis Khan. Devi does not mention a Nazi — Tibet connection, but introduces the "avatar principle" into the myth building surrounding Hitler that is seized upon by later authors so as to present the Führer as an incarnation from the kingdom of Agartha/ Shambhala (see Miguel Serrano in this regard). • In their best-seller *The Dawn of Magic*, Jacques Bergier and Louis Pauwells (1962) first claim that the Shambhala/Agartha myth strongly influenced the founders of the national socialist movement. • Robert Charroux (*Verratene Geheimnisse* ["Betrayed Secrets"]) presumes that Lama priests had gained influence over Hitler and worked on " a plan for exercising control over the world which was thoroughly the equal of that of the Germans " (Charroux, 170, p. 258). • The anti-fascist myth researcher Friedrich Doucet (*Im Banne des Mythos* [In the Thrall of Myth], 1979) discusses "psycho-techniques of the monks and abbots in the Lama monasteries of Tibet" with which leading national socialist figures were manipulated. • Likewise, the anthroposophically oriented author, Trevor Ravenscroft (*The Spear of Destiny*), 1974), assumes that Hitler cooperated with "Tibetan leaders" in Berlin. • In the 80s, two books by the Chilean Miguel Serrano appeared (*El Cordon Dorado* [The Golden Ribbon] and *Adolf Hitler el último Avatar* [Adolf Hitler: The Final Avatar]). Both texts form the basis for "esoteric Hitlerism". One of Serrano's central themes is the relationship between sexual magic and political power (especially national socialism). The Fourteenth Dalai Lama, whom Serrano has met several times, is woven by the author into the creation of neofascist myths around Hitler. • According to Jan van Helsing

(Geheimgesellschaften und ihre Macht ... [“Secret Societies and their Power”], 1993), Tibetan monks worked together with Templar Knights who were organized in the highest lodge of the “black sun” on the establishment of the Third Reich. The secret order had (and still has) an important base underground in the Himalayas. The ruler of the underground kingdom is said to be “Rigden Iyepo”, the king of the world, with his representative on the surface, the Dalai Lama. • In Die schwarze Sonne von Tashi Lhunpo [The Black Sun of Tashi Lhunpo] (1996), McCloud reports on the survival of the national socialist Thule group in Tibet. They are the followers of a “sun oracle” there. • For Wilhelm Landig (Götzen gegen Thule ... [Idols against Thule], n.d.), Tibet is also “the realm of the black sun! It is the meeting point of the esoteric circles of the Schutzstaffel [the SS], whose knowledge Mr. Himmler also knew about but did not share.” • In his novel (The Black Sun..., 1997), Peter Moon reiterates the decisive influence of Tibetan Lamas on National Socialism and extends it with new images. He takes the side of the old Tibetan Bon religion, and accuses the Dalai Lama and Tibetan Buddhism of religious oppression. “Why”, Martin Brauen, a pro-Lamaist expert on Tibet, asks in light of this considerable and by no means complete literature list, “does Tibet arouse the interest of the neo-fascists so much?” What makes Tibet so attractive for them? What is so fascinating about the Shambhala myth that it draws into its thrall both those who cultivate and those who combat it?” (Brauen, 2000, p. 93). He cannot answer this question. But in order to be able invert the fact that national socialism had a occult relationship to Tibetan Buddhism into its complete opposite, he foregrounds an anti-Lamaist faction within the German right-wing. It was precisely the Nazis, Brauen says, who denounced the Lamas and the Tibetans as “Untermenschen” (subhumans). • Among the anti-Dalai Lama and anti-Tibet literature are works by S. Ipare (Geheime Weltmächte [Secret World Powers], 1937), who was influenced by the orientalist Albert Grünwedel. In his book, the author talks of an occult hierarchia ordinis of the Lamaist theocracy, which invisibly influences and steers the East. • J. Strunk’s arguments (Zu Juda und Rom — Tibet, [To Juda and Rome — Tibet], 1937) are more far reaching; he tries to uncover a conspiracy of an international ecclesiastical elite (with members from all the world religions) with the living Buddha, the Dalai Lama from Lhasa as their visible head. “What there are of organizations and new spiritual currents running alongside and in all directions nearly always end up on the ‘roof of the world’, in a Lama temple, once one has progressed through Jewish and Christian lodges” (Strunk, 1937, p. 28). • In the same year (1937) Fritz Wilhelmy published the piece Asekha. Der Kreuzzug der Bettelmönche [Asekha: The Crusade of the Mendicant Monks]. In it “Tibetan Buddhism ... [is] openly appointed to play a more than mysterious role in the great global hustle and bustle of suprastate pullers of strings” (Wilhelmy 1937, p.17) • General Ludendorff and his wife likewise took to the field with great vigor against the “Asian priests” and warned that the Tibetan Lamas had emplaced themselves at the head of Jewish and Jesuit secret orders (Europa den Asiatenpriestern? [Europe of the Asian priests]), 1941). • Clearly the most prominent of the anti-Lamaist Nazi faction was the racialist Alfred Rosenberg, who in his seminal work Der Mythos des 20. Jahrhundert [The Myth of the 20th Century] made the battle between the priests and the warrior caste into the primal conflict of the history of the world. The Tibetan lamas appear here as the representatives of a decadent Asian Catholicism. The problem with the construction of a fascist anti-Lamaism lies in the fact that apart from Alfred Rosenberg the right-wing authors cited definitely did not occupy positions of power like those of Himmler, the SS, and the Ahnenerbe project. “Hitler’s mythologist” (Rosenberg) was cut dead by Himmler and barely taken seriously by Hitler. The Ludendorff’s fell out of favor with the Führer. In contrast, the SS with their rites and their martial style increasingly became the epitome of the Nazi myth. It was the SS who explored Tibet and it was a former SS trooper (Heinrich Harrer) who schooled the Dalai Lama. Besides this, the national socialist opponents of Lamaism mentioned, who Martin Brauen so demonstratively parades to prove that fascism was hostile towards Tibetan Buddhism, are just

as fanatically fascinated by the atavistic mythology of Tibet as the pro-Lamaist fascists whom we have listed above. They do not attack the Lamaist system out of a democratic attitude or rational consideration, but the opposite, because they fear the occult world of the Lamas — namely, control by magic, the conquest of the planet by Buddhist despots, the manipulation of awareness through rituals, etc. — all concepts which can indeed be found in the tantric texts. Thus, right-wing opponents of Lamaism, just like the right-wing advocates of Lamaism, see in Tibet and its religion an occult control center. Since the pro-Lamaist intellectuals can no longer deny that fascist authors increasingly sought out contact with Lamaist cultural images after the war, they emphatically reassure us that these were a matter of Western “illusions”, or at least Western hybrids of Lamaism which were in no sense just. With this they seem to think the problem is solved (in this regard, see Brauen 2000). But they leave us waiting for an examination of contents which reveals to what depth and extent ideas and practices from Lamaism have been directly incorporated by the fascist side. Yet a debate about the images, archetypes, metapolitical visions, political structures, and rituals from the Tibetan cultural sphere which the neo-Nazis refer back to is of far greater interest than the question of whether there was personal contact between lamas and Nazis. Here the actual work of cultural criticism begins, which entails 1. discovering Lamaist myths of origin behind the “Nazi fantasies” 2. investigating these Lamaist myths of origin 3. examining structural similarities between neo-fascism and Lamaism. Only then when such “myths of origin” are not to be found can the Nazi- Tibet connection be said to have been exposed as a purely Western fiction. The following list of paradigms, concepts, theories, methods, and myths which have essentially shaped the culture of Lamaism (and still do) have become central for the neo-fascist movement:

- The combination of religious and political power
- A strictly hierarchical state structure that rests upon a spiritually based “Führer principle”
- The out and out patriarchal orientation of the state and society
- A pattern of complete subordination of pupil to master
- The appearance of divine beings of earth to fulfill political missions (the avatar, incarnation, and Bodhisattva principle)
- A political micro-/macrocosmic theory according to which a Buddhist ruler represents a likeness of the entire universe.
- The idea of a world ruler (Chakravartin) and a violent conquest of the world
- The motif of spiritual/political redemption
- The idea of a superhuman center of power in Asia, from where an influence on world politics is exercised (the Shambhala myth)
- The legitimization of contemporary politics through mythic roots
- The derivation of political control from myths of the sun and light
- The myth of the “black sun” (Rahu myth in the Kalachakra Tantra)
- Alchemic speculations (as in the Kalachakra Tantra)
- An interest in secret men’s associations (members of orders)
- The existence of a supernatural community of “priestly warriors” (Shambhala warriors) who observe and influence the history of the world
- A “Buddhist” warrior ethic based upon spiritual control of the body and emotions
- An apocalyptic final battle, in which good and evil stand opposed and all nonbelievers are annihilated (Shambhala war)
- A fascination with the machinery of war (Shambhala myth)
- Flying discs (UFOs) — corresponding objects (flying wheels) will be put to use in the final Shambhala war
- A magical view of the world and the associated conception that the manipulation of symbols can affect history
- Techniques for manipulating consciousness
- A great interest in paranormal phenomena and their combination with politics (visions, oracles, prophecies)
- A magic/political understanding of the system of rituals in the service of the state
- Sexual magic practices for transforming erotic love and sexuality into worldly and spiritual power (Kalachakra Tantra)
- The functionalization of the feminine principle for the purposes of politico-religious power

All these pillars of Tibetan Buddhist culture are likewise ingredients of the Kalachakra Tantra constantly practiced by the Dalai Lama and the Shambhala myth this evokes. For centuries they have determined the form of Tibetan monastic society, completely independent of any Western imaginings or influence. Hence the question about neo-fascism's inordinate interest in Tibet and its atavistic culture is

easily answered: fascists of the most varied persuasion see their own “political theology” confirmed by the Tibetan Buddhist religious system, or discover new images and practices in it with which they can enrich and extend their ideologies. Some (not all) of the above-mentioned Tibetan cultural elements to which the new right has helped itself were also to be found in the Europe of old, yet these were either disempowered or relativized by the Enlightenment and “modernity”—only to be reactivated in the history of fascism and national socialism. In traditional Tibet (up until 1958), in the community of Tibetans in exile, but above all in the figure of the Dalai Lama and his clergy, in the holy texts and the rituals (the tantras), these images and archetypes were able to survive without pause. Through the active presence of the lamas in the West they are now visible and tangible once more and play an ever greater role in Western popular culture. Yet it is not just in comics and kitsch films that the Dalai Lama is portrayed as a god-king, but also both the respectable and the down-market western press, a label which gains fundamental significance in the political theology of fascism and is combined there with the Führer principle.[4] Julius Evola: A fascist Tantric It was not just the ideologists and theoreticians of national socialism who were closely concerned with Tibet, but also high-ranking intellectuals and scholars closely linked to Italian fascism. First of all, Giuseppe Tucci, who attempted to combine Eastern and fascist ideas with one another, must be mentioned (Benavides 1995). A further example is the work of the Italian, Julius Evola (1898-1974), for a time Benito Mussolini’s chief ideologist (mainly in the forties). In numerous books and articles he has investigated and further developed the relationship between tantric rituals and power politics. He has followed “tantric trails” in European cultural history and come across them everywhere: among the Cathars, the troubadours, the Knights Templar, in the work of Alighieri Dante, the mysticism surrounding the holy grail, European knighthood, alchemy. Using criteria drawn from Vajrayana, he propounds a cultural history of sexuality in his most famous book, *Eros and the Mysteries of Love: The Metaphysics of Sex*. Evola was not just a theoretician, he also practiced sexual magic rites himself. There are unmistakable statements from him about the “tantric female sacrifice” and the transformation of sexuality into political power. Like almost no other, the Italian has openly named the events that unfold in the mysteries of the yogis and then confessed to them: “The young woman,” he writes, “who is first ‘demonized’ and then raped, ... is essentially... the basic motif for the higher forms of tantric and Vajrayanic sexual magic” (Evola, 1983, p. 389). In dictators like Adolf Hitler and Benito Mussolini he saw the precursors of future Maha Siddhas who would one day conquer the world with their magic powers: “The magician, the ruler, the lord”, he proclaims in regard to Tantrism, “that is the type of the culture of the future!” (Evola, 1926, p. 304). He recommends Tantrism as “the way for a Western elite” (Evola, *East and West*, p. 29). In the Shambhala myth he sees a confirmation of the European tradition of the savior king, especially the myth of the grail: “At a particular time decreed by one of the cyclical laws, a new manifestation of the solar principle from above will occur in the form of a sacred ruler who gains victory over the ‘dark age’: Kalki Avatar. Symbolically Kalki will be born in Shambhala — one of the terms in the Indian/Tibetan tradition for the holiest hyperborean [Nordic] center” (Evola 1955, p. 56). We could fill many pages illustrating the influence of Vajrayana (Tibetan Tantrism) on Evola’s work. But however, we will instead concentrate on a detailed discussion of the ideas of one of his pupils, Miguel Serrano. Serrano combines Evola’s fascist philosophy of power warriors with the national socialist thoughts on race. His works are particularly interesting for us not just because he is still alive (in 1999), but also because he has been linked with the Fourteenth Dalai Lama several times. Miguel Serrano: The Dalai Lama’s “friend” and chief ideologist of “esoteric Hitlerism” “Miguel Serrano”, writes his interviewer, Isidro Palacios, “was the only [!] western foreigner who traveled to meet the Dalai Lama as the monk-emperor of the Tibetan Buddhists fled from the holy land of Tibet to the south because of the Chinese invasion. Our conversation partner [Serrano] traveled from India into the Himalayas where his meeting

with the Dalai Lama took place, and since then a close friendship has existed between him and the now Nobel prize winner" (Palacios, 1990, p. 2). Who is this "close friend" of the Kundun then? Miguel Serrano was born in Santiago, Chile in 1917. Between 1947 and 1948 he visited Antarctica for the first time, to which he later undertook many journeys. One of the massifs which he explored on an expedition there bears his name today. Between 1939 and 1945 he published the esoteric journal, *La Nueva Edad* [The New Age]. He was active as a diplomat for Chile in several countries, including India, Yugoslavia, Romania, Bulgaria, and Austria. He also worked as an ambassador at the International Atomic Energy Commission in Vienna and at the United Nations Industrial Development Organization (UNIDO). Largely unnoticed by the public, Serrano has been in friendly contact with numerous prominent national socialist and fascist figures since the seventies: with Léon Degrelle, Otto Skorzeny, Hans-Ulrich Rudel, Hanna Reitsch, Julius Evola, Herman Wirth, Savitri Devi, and the French Waffen SS man and author Saint Loup. The Chilean returned to his country of birth and lives some kilometers from Santiago (as of 1999). He published numerous books with an occult/poetic content. Even his work best known in the West, in which he recounts his encounters with the German poet Hermann Hesse and the depth psychologist C. G. Jung, displays a great deal of occultist speculation when one reads it attentively. Serrano titled his book *The Hermetic Circle: Conversations, Correspondence, and Memories of Hermann Hesse and C. G. Jung*.<sup>[5]</sup> This title alone should signal that the author had formed an esoteric brotherhood with Jung and Hesse, a sort of triumvirate of magicians who had gained admittance to the archetypal storehouses of the human subconscious and are unique in the twentieth century. Jung was sympathetic towards the Chilean who had courted him. He wrote an effusive foreword to Serrano's tale, *The Visit of the Queen of Saba*: "This book is unusual. It is a dream amidst other dreams, one could say, and completely different to the spontaneous creations of the unconscious with which I am familiar" (Serrano, 1980, p. 7). Serrano was also a great admirer of the American poet, Ezra Pound, who sympathized with the Italian fascists. Together with Pound's widow (Olga Rudge) and Prince Ivanici, Serrano had a commemorative stone erected in Italy. His occult studies took him to all parts of the world. He saw himself as a modern Percival (Parsifal) and Minnesinger, who went in search of the Grail under the protection of his diplomatic passport. "The life of an ambassador is a farce and a folly", he said in an interview in the journal *Cedade*, "My post allows me to meet with people of value like the Dalai Lama, Nehru, Indira Gandhi, Hanna Reitsch (Hitler's famous female war pilot) and others" (Cedade, 1986). Switzerland, Westphalia, the mountains of Salzburg, the Pyrénées, his travels in search of the Grail led him through all these "geomantically" significant sites, but likewise to the Himalayas, Patagonia, and Antarctica. The Chilean was rightly considered the occult eminence of modern, international fascism. Meanwhile, his phantasmagoric writings have also developed a fanatic following in the German neo-nazi scene: It is the Chilean author's obsessive intention to convince his readers that Adolf Hitler was an avatar (a divine incarnation) or a tulku, and ever will be, since he lives on in another body in another sphere, that of the kingdom of Shambhala. According to Serrano, the Führer will reappear as the doomsday ruler and fight a terrible battle, and that in the next few years. How did this bizarre fantasy arise? Shortly after the Second World War a mysterious "master" from the beyond is supposed to have appeared to the Chilean and said to him: "Hitler is a initiate, he can communicate with those dwelling on the astral plane. I do not know who his spiritual leaders are, but I have decided to help him. Hitler is a being with an iron, unshakable will which he inevitably put into effect. He never yielded. I was in contact with him." (Serrano, 1987, p. 21). After this appearance of his spiritual guru, Serrano was absolutely convinced that he had been entrusted with the mission of the century: the worldwide dissemination of Hitlerismo Esoterico (of "esoteric Hitlerism"). Whilst still performing his international duties as a Chilean Ambassador he held himself back, although he carried the idea in his heart from the nineteen

fifties on. During this period he published books of a poetic/esoteric content with several respectable western publishers which, although they without exception include tantric topics (especially the “female sacrifice”), studiously avoid mentioning the name of Adolf Hitler. Only in 1978 did the Chilean first dare to go public with an open profession of belief in the German Nazi dictator, and published *El Cordón Dorado — Hitlerismo Esoterico* [The Golden Ribbon — Esoteric Hitlerism]. In the mid-eighties the almost 650- page, large-format book, *Adolf Hitler, el Último Avatâra* [Adolf Hitler, the Last Avatar], followed. Serrano summarizes the results of his extensive occult research into this topic with the concise statement that, “esoteric Hitlerism is tantric” (Serrano, 1987, p. 330). *Shambhala: The center of “esoteric Hitlerism”* In the following sections, we hope to show just how much of his fascist world view Serrano owed to Tantrism. It is of especial interest in connection with this study that he recognized “esoteric Hitlerism” as a central doctrine from the kingdom of Shambhala: “In fact”, the author says, “Shambhala is indeed the center of esoteric Hitlerism. The entrance to it [the realm of Shambhala] was to be found in the vicinity of Shigatse or near Gyantse [in southern Tibet]. Through my investigations I arrived at the conclusion that our center [i.e., that of Serrano’s occult order] had also been located there. The connection between Hitlerism and the Tibetans or Mongolians was also not immediate, but indirect, in as far as they established contact with the Hyperboreans (the Aryan gods of the north) and made free passage and the transmission of physical messages possible. Tibetans and Mongolians were their vassals who had to guard the magic entry gates to their world. ... When I visited Berchtesgaden [the Obersalzberg to which Hitler retreated time and again], my attention was constantly captivated by a tellurian force, a tangible vibration in the air, which instantaneously linked this point with the Tibetan Himalayas and trans-Himalaya: Hitler’s high-lying refuge with the Lhasa of the Dalai Lama, with Shambhala. For some particular reason, esoteric Hitlerism had chosen this point, which is full of direct connections, magnetic vibrations, and those which touch the stars, as the holy center of its order (the SS), and it had avoided letting a final physical struggle, which could have harmed this area, take place there” (Serrano, 1987, p. 32). In his book, *NOS*, Serrano defines the kingdom of Shambhala as “one of the hidden subterranean cities in which is performed the tantric initiation that transforms, transmutes and transfigures matter. There are people who say that it was the capital of Agartha” (Serrano, 1984, p. 186). Before Shambhala was relocated in the Himalayas by the hyperborean (Nordic) siddhas, it was a kingdom at the North Pole. Shambhala and Agartha are thus the two occult regions (or cities) from which the national socialist dictator, Adolf Hitler, was sent to our planet. According to Serrano the two locations lie in a magic realm beneath the surface of the Earth. “Thus the submerged Agartha and Shambhala are to be found there, which the Tibetans and Mongolians speak of as the seat of the king of the world, and also the symbolic orient of the [Knights] Templar and the true Rosicrucians. Thus the unknown leaders of these two orders, as well the organization of esoteric Hitlerism [the SS], betook themselves there. And from there Hitler clearly received instructions” (Serrano, 1987, p. 32). [6] Following the Second World War the rumor (which Serrano seizes upon thankfully) arose in occult circles that Hitler had settled a brotherhood of Tibetan lamas in Berlin, who stood in direct contact with the kingdom of Shambhala. After the Russians entered the city the members of the order committed suicide (Ravenscroft, 1988, p. 262ff.).[7] But Hitler — Serrano says- did not suicide; rather he was able to return to his subterranean home of Shambhala. “Hitler lives. He did not die in Berlin. I have seen him under the earth. ... I kept this secret for many years; then it was dangerous to reveal it, and it was even more difficult to write about it”, the mysterious master we have already mentioned explained to his pupil, Serrano (Serrano, 1987, p. 37). The “Führer”, however, did not flee to Tibet as is assumed in other occult speculations. Serrano doubts such assumptions, since on the basis of his researches he reached the conclusion that the mythic realm of Shambhala was relocated from the Himalayas to the South Pole (Antarctica) following the war and that today the

entrance to the underground imperium may be found there. Hitler is thus said to have traveled to Antarctica. In the near future, the “Führer” will ascend to earth from the subterranean Shambhala (now at the South Pole) for a second time, with a powerful army of UFOs in fact. (At another point Serrano reports that Hitler will lead his army on a white horse, like the Rudra Chakrin, the wrathful wheel turner from Shambhala.) The “last avatar” (Hitler) will plunge the planet into a terrible apocalyptic war between the forces of light (the hyperborean Aryan race) and the powers of darkness (the Jewish race). The Jews, who currently rule the world, will be exterminated and the Nazis will found the Edidad Dorada (the “golden age”) and the “Fourth Reich”. Serrano took his “fantasies” literally. To seek his spiritual leader (or the tulku Hitler), the Chilean diplomat (in India at the time) set off and began exploring in the Himalayas and in Antarctica. “In the book *The Serpent of Paradise*, I describe my search for the ashram of the Siddha in the Himalayas, which is likewise to be found beneath the earth in the Kailash mountains, in a very remote area where my master’s residence also is” (Serrano, 1987, p. 40).[8] He was convinced that he would find an entrance to Shambhala or Agartha in the Kailash. He also tried to reach Lake Yamdrok, because he suspected there was an entrance gateway to the underground Shambhala there as well. But the Chinese turned him back at the border. EL/ELA But the time was not ripe, Serrano was unable to discover the entrance to Shambhala. In Kalimpong, “before the gates of Tibet” he encountered a “man” who assured the Chilean that a mysterious “order” exerts an influence over both the affairs of the distant past and the most recent events of world history. Obviously this man was the guru who — as he recounts in his key book EL/ELA — initiated Serrano into the rites of sexual magic, and the order was a tantric secret society. Its members, the “man” said, “live in two cities in the Himalayas, Agartha and Shambhala. To get there one has to trace this (tantric) way back to the origin of time” (Serrano, 1982, p. 10). The pupil (Serrano) — we read in EL/ELA — is prepared to go this way and is initiated into the tantras and the “laws of androgyny” by the master: “This knowledge has been passed on to us by the serpent [kundalini] that survived on the ocean floor as the world of the god-men was destroyed, in which the woman was not outside but rather inside and where man and woman were one. .... Until you are one with the woman ... you will be no priest king ... The stallion must become a mare, the man a woman ...” the guru continued his teaching (Serrano, 1982, pp. 11-12).[9] This is never, the pupil learns, possible through chastity and asceticism. Rather, the man must encounter the woman in the “magic love” in order to divert her feminine energies. As we know, this requires absolute control over the sexual act and above all the retention of the seed: “If the stallion expels the seed, he becomes impoverished by this. ... For as long as the seed flows outwards like a river, the play of the deceptive appearances will continue” (Serrano, 1982, p. 13). In another text it says: “the magic love that is taught in ... Shambhala. ... In it the seed may not be issued outwardly and be lost in the woman, rather it must flow inwardly into the body of its owner in order to impregnate him with the androgyne, ... as one in the likewise symbolic language of alchemy” (Serrano, 1987, p. 289). If the man does not expel his sperm he can absorb the woman’s gynerges completely. “If the woman does not receive”, Serrano says, “she gives! Through her skin she exudes substances, a concentrated energy, which satiates you and penetrates into your blood and heart” (Serrano, 1982, p. 14). But it can happen that the tantric experiment fails. If the sadhaka (the pupil) loses his seed during the magic sexual act then he is destroyed by the aggressive femininity: “The spider devours the male who fertilizes her, the bees murder the drones, the fearsome mother wears the organ of generation tied around her neck. Everything female devours, every mare, mother, goddess, or woman. In one way or another the man is consumed” (Serrano, 1982, p. 13). It is thus a matter of life and death. Ultimately, according to Serrano the “killing” of the external woman (the karma mudra) is therefore necessary, so that the inner woman (the maha mudra) can be formed. The author does not shrink from discussing the “tantric female sacrifice” directly: “Only those who are able to

love the woman so much [!] that they externally kill her [!] in order to make possible her inner rebirth will find the immortal city of Agartha (or Shambhala)" (Serrano, 1982, p. 13). [10] For an uninformed reader hidden, but obvious to one who knows the logic of Tantrism, a tantric female murder is described in both of his initiatory writings, EL/ELLA [HE/SHE] and NOS [WE]. In a love scene from EL/ELL, A young woman expires in Serrano's arms in order to then re-emerge within him as an inner maha mudra. He bends over her, strokes her hair and kisses her bloody lips: "They tasted like bitter honey, and he swallowed a little of her blood" Then he suddenly sees the stigmata: "Strangely, it [the blood] was only on her feet and the palms of her hands as if she had been crucified. 'Here!', she said. She indicated her side, at breast level. A white line seemed to run through it, like a spear wound" (Serrano, 1982, pp. 72-73). The references to the sacrifice of Christ are obvious, indeed they seem quite blatant. "When I die," the woman then says, "you will bear me within you; I will be you, live in you ... You have drunk my blood, and we are now two siblings. My character is already being transferred into your blood ... If god will, I shall love you even more when I am dead. ... I have to die that you may live" (Serrano, 1982, pp. 73-74). With this she fulfills the wise saying of Serrano's master: "The decay of the one [the woman] is the purification of the other [the man]" (Serrano, 1982, p. 93). "The absolute woman", he says at another point, "can sleep or she can die, which is the same thing" (Serrano, 1987, p. 289). Written in a fantasy manner, the book NOS — Book of the Resurrection also depicts a tantric female sacrifice. The heroine of this "hermetic biography" is called Allouine, the main hero is admittedly Serrano. Additionally, various "tantric" masters crop up. Among them are, unmistakably, C.G. Jung, Hermann Hesse, and the American poet Ezra Pound. The contents of the book depict the voluntary self-sacrifice of Allouine, her interiorization as a maha mudra by the author (Serrano), and the latter's achievement of immortality through the absorption of gynergy. "The woman dies. She is dead. She must die. ... She is the warrior's [the yogi's] companion, existing only in his mind, in his spirit" (Serrano, 1984, p. 11), Serrano instructs us once more. "She [the woman] becomes interiorized in you through her death, she inspires you", one of his masters explains to him and in another passage continues: "The secret path of yoga along which you are traveling is only for the warrior, for the initiated hero. It is not the path for the woman; because a woman has no chakras, no kundalini to awaken. ... A woman is the Kundalini. A woman has no soul. She is the soul. A woman has no eternity. She is eternity" (Serrano, 1984, pp. 102, 147). Serrano stages a tantric séance with Allouine, in which they both consume the five forbidden foods. Then he drinks "the liquor of orgasm ... the heavenly Soma, an spirit of secret wine ... which is now only to be found in the river of your blood" (Serrano, 1984, p. 112). We know that he is talking about the sukra, the mixture of male and female seed, of menstrual blood and sperm. This magic potion grants the Tantric immortality. In NOS too the author longs for the blood of his lover like a vampire and goes into raptures if he detects it on his lips. After he has washed the dying Allouine, he kisses her and drinks of her blood. Yet Allouine patiently and willingly accepts her sacrifice: "My desire for you (i.e., for Serrano) is reaching its peak. The fire of sacrifice has already been lit in my vulva and beats there like a heart. ... My will no longer exists" (Serrano, 1984, p. 111). "The authentic, absolute woman sacrifices herself voluntarily," we read in NOS, "immolating herself in order to give her eternity to her lover. ... The beloved is now the hidden beloved, she who has died and buried herself in your bones and your veins. The female Sophia, guru of the soul, she who courses through the blood, the female philosopher, Sophia, wisdom, the dove, gnosis" (Serrano, 1984, pp. 147-148). Dying, his "wisdom consort" says to him, "I shall but love thee better after death. I give you my eternity. ... My beloved, you will be my coffin of perfumed, precious wood!" (Serrano, 1984, p. 140). After he has internalized Allouine within himself, the Tantric Serrano can now overcome his EGO, he can now talk of NOS (WE), since his lover (maha mudra) will dwell in him for ever. Through this love, deadly for the woman, the man gains eternal life. In this context, Serrano plays upon the word AMOR, which does not

just mean love, but also A-MOR, i.e., beyond death. Eternally united with Allouine's gynergy following her physical death, Serrano buries her corpse and places a stone at her grave into which he has chiseled a leftward hooked cross, the supreme symbol of "esoteric Hitlerism". Hitler as a tantric and as king of the world (Chakravartin) From Serrano's tantric world view it is only all too easy to assume that Hitler (as a tulku) also conducted sexual magic practices with a wisdom consort (mudra). Eva Braun, the lover of the dictator appears to have only partially performed this duty. Behind her, Serrano says, stood a greater one: "We must thus consider the relationship with Eva Braun to have been like that between Jesus and Mary Magdalene in the Christian legend, like that of an alchemist to his mystic sister. ... The presence of the woman, her telepathic, self-communicating energy, the tensions this generates are indispensable for a tantric magician, for this kind of bearer of power. The mystic consort of Hitler was, however, not Eva Braun, but rather another" (Serrano, 1987, p. 25). He refers to her as the "Valkyrie" or as Lilith too. With the name Lilith he draws a connection to Adam. Like Hitler, the biblical first father of humanity (Adam) also possessed two women, an outer Eve and an inner Lilith. Did Hitler perhaps make an decisive tantric mistake, asks the author, in marrying Eva Braun (shortly before his suicide)? "... Since the secret Eve [Braun] of transient flesh and blood was accepted, she now [took] the place of the mystic consort" (Serrano, 1987, p. 25), and Hitler lost part of his magic powers (siddhis). According to Serrano the "Führer" of the Third Reich was a tantra master from Shambhala, the "high priest of the occident" (Serrano, 1987, p. 269) He came to earth to fulfill a mission — the control of the world by the Nordic ("hyperborean") race. But in him Serrano does not just see the incarnation of a warlike archetype who lowered himself into a human frame in the nineteen-thirties and forties. In the dictator he directly recognized a tulku and god sent from Shambhala. Hitler "was a highly developed being, a Bodhisattva, a tulku ... the incarnation of a deity" (Serrano, n.d., p. 119). Just as a tulku need not only appear in the form of a single person, but can rather produce many emanations of his self, so too the various fascist national "Führers" of the first half of our century were the emanations of the mightiest central tulku and Shambhala prince, Adolf Hitler: Benito Mussolini in Italy; Oliveira Salazar in Portugal; Leon Degrelle in Belgium; José Antonio Primo de Rivera in Spain; Plinio Salgado in Brazil; Doriot in France; Jorge González von Marée in Chile; and Subhash Chandra Bose in India. All the fascist energy of the world was concentrated in the German "Führer" (Hitler): "The tulku", says Serrano, "— in this case it is Hitler — radiates out from a center of higher power, which like an enormous sun absorbs everything and draws it into his fire and his fate. If HE falls, then all the others fall too, then HE is of course ALL [of them]" (Serrano, 1987, p. 270). According to Serrano Hitler must also be seen as the earthly appearance of the Chakravartin: "For the initiates of the SS Hitler was that mysterious prophet or magician who ... would restore the sense of royal dignity, where the king of the world is the emperor, the priest of priests and king of kings; it is the leader, who will establish a new golden age for a thousand years and more" (Serrano, 1987, p. 354). This is clearly intended for the future, since— according to Serrano — Hitler will soon return once more to fulfill his cosmic mission. One may think what one will of such prognoses, but it is in any case amazing what a large upturn fascist movements have achieved worldwide since the end of the eighties. The SS as a tantric warrior order from Shambhala For Serrano the tantric initiation is the central rite of a "hyperborean" (Nordic) warrior caste. Shambhala counts as the supreme mystery site for the initiation of the "priest-warriors". "In Shambhala", the author says, "the use of the force through which the mutation of the earth and the people can be carried out is taught, and the latter [the people] are introduced into the martial initiation, which makes this possible. ... Those who follow this initiatory stream have struggled to found a new/old order here on the present-day earth which has its roots in the transcendent origins, with the goal of reawakening the golden age, and they will fight on to the end..." (Serrano, 1987, p. 258). [11] This order is the secret brotherhood of the Shambhala officers, who have for centuries been incarnated in our

world — for instance as knights of the holy grail or as Rosicrucians or finally as the occult elite of the SS, Hitler's notorious Schutz-Staffel. "Once a year", we learn, "the inner circle of the SS people met with their supreme leaders for a few days of retreat, the solitude, and meditation. A kind of western yoga was practiced here, but nothing is known about it" (Serrano, 1987, pp. 171-172). According to Serrano the SS were divided into two sections, an inner esoteric one and an outer one. The "exoteric SS" were selected to "be able to deal with the most difficult tasks and adventures in the external world". "Nothing of the esoteric of the black order, its practices and teachings, its invisible connections and its occult doctrines was known" to them (Serrano, 1987, p. 264). The "inner circle" of the SS consisted of "sun people, supermen, god-men, the total human, the human magician" (Serrano, n.d., p. 96). The esoteric SS were siddhas (magicians) from the underground kingdom of Shambhala, or at least their messengers. In German, SS are the initials of the "black sun" ("schwarze Sonne"), and Serrano did also call the members of the order "the men of the black sun". We are reminded that the planet of darkness, Rahu, which darkens the sun and moon, is also referred to in the Kalachakra Tantra as the black sun. The author is convinced, of course, that sexual magic rites were practiced in the SS (the "new aristocracy of the Aryan race"). Like Julius Evola before him, the Chilean makes constant references in his writings to how sexuality may be converted into high-quality aggressive military energy and political power through tantric practices: "Come and take me like a warrior!", a lover (his karma mudra) says to him at one stage in his key novels, "I give you my heart for you to devour. Let us drink our blood" (Serrano, 1982, p. 54). In EL/ELLA the author recommends to heroes initiated into the tantras that "the warrior should give death the face of his lover; the fiery femininity of death will be thus evoked" (Serrano, 1982, p. 87). For Serrano, tantric practices and the cult life of a fascist/ esoteric warrior caste are one. Additionally, the sexual magic of the SS was connected with racial experiments. These aimed at a mutation of the human race, or better, a regaining of the formerly high-standing Aryan god-men who had in the dim and distant past tarnished themselves through "ordinary" sexual intercourse with human women and produced a lesser race. According to Serrano, such experiments were conducted in the Wewelsburg, the occult center of the SS. "Laboratories of leftward magic" for the re-creation of the original, pure Aryan race were to be found there (Serrano, n.d. pp. 488, 589). But these were nothing more than the above-ground branches of corresponding establishments in subterranean Shambhala. "In Shambhala they attempted to produce a mutation of their kind which would allow them to return to that which they were before their interbreeding with the sons of man..." — when they still had a white, almost transparent body and blonde hair (Serrano, 1982, p. 54). As Tantrics, the SS were "beyond good and evil" and for this reason their "terrible deeds" were justified by Serrano, plus that they took place at higher cosmic command (Serrano, 1987, p. 331). The "final solution to the question of the gypsies" (many gypsies perished in the concentration camps), for example, is said to have come directly "from Tibet to Hitler, certainly from Shambhala". The gypsies used to live in Shambhala and had then been driven out of there. "The reasons for this", says Serrano, "were known in the Tibet of the Dalai Lama" (Serrano, 1987, p. 366). Just like the Knights Templar, the inner occult core of the SS were incarnations of the guardians of the holy grail, and "the grail of the siddhas [the magicians], of the solar and martial initiations" is to be found in Shambhala (Serrano, 1987, p. 264). The miracles which radiated from the grail were evident in the achievements of the black order in the course of the Second World War: "If one examines the achievements of the followers of Hitler in all areas of creation within a period of just six years, one cannot avoid admiring this miracle and making a comparison with the Templar order. And one comes to believe that the SS have likewise found the grail and even deciphered it" (Serrano, 1987, p. 278). Even the monumental architecture of the Third Reich is supposed to have been prepared on the building sites of Shambhala. The Hyperboreans (the gods of the north), we may read, "emigrated to two secret cities in the Himalayas, Agartha and Shambhala.

... In Shambhala they practiced the magic of the giants which made the monumental buildings possible" (Serrano, 1982, p. 54). In the Second World War the forces of light and the "sun race" (Hitler and the SS) stood opposed to the forces of darkness and the "moon race" (the Allies and the Jews). It was no ordinary war, but rather a global battle between the gods (the Nazis, the light Aryan race) and demons (the Jews, the dark Semitic race), between Odin, the highest god of the Germanic peoples, and Jehovah, the highest god of the Jews. The Nordic (hyperborean) heroes fought the "lord of darkness", the "satanic demiurge". At heart, Serrano says, the patriarchal and matriarchal powers were at war. Admittedly Hitler outwardly lost the war, but through his sacrifice and his example he saved the ideals of the warrior caste from Shambhala. He shall return at the head of his "wild army" to finally liberate the white race from the lord of darkness (Jehovah). It will then come to a terrible final battle. "These are the dimensions of Hitler, the envoy of the hyperborean [Nordic] siddhas, the tulku, the Bodhisattva, the Chakravartin, the Führer of the Aryans, so that the demiurge Jehovah has to mobilize all his earthly and extraterrestrial legions" (Serrano, n.d., p. 50). One may well dismiss Serrano's visions as the product of an overactive imagination, but it cannot be denied that modern fascism has found a home and a predecessor in the Shambhala myth and in Tantrism. Its mythological conceptions and visions of power can without difficulty be brought into harmony with the practice and political ideology of the Kalachakra Tantra for all fundamental issues. The occult right wing's move toward Tibetan Buddhism is thus in no way to be understood as the exploitation of the dharma for ignoble purposes, since there is a profound inner relatedness between these two ways of looking at the world. The Fourteenth Dalai Lama and Serrano Naturally, the Fourteenth Dalai Lama would simply dismiss any link between the Shambhala myth and Kalachakra Tantra and the "esoteric Hitlerism" of Serrano, regardless of how closely matched even the conceptual principles of the two systems may be. Nonetheless, it is of great interest to our culturally critical study that the Kundun met with the racist Chilean several times (in at least 1959, 1984, and 1992). When His Holiness visited Chile in the year 1992, he was greeted at the airport by, among others, the leader of the National Socialist Party of Chile — Miguel Serrano by name. The principal ideologue of Esoteric Hitlerism told the reporters present that he and the hierarch from Tibet had been good "friends" since his time in India (Grunfeld, 1996, p. 302). Serrano was also a friend of the German living in India whom we have so often cited, Lama Govinda, in whose meditation tower with a view of the Himalayan mountains he was able to immerse himself. The first encounter with the Kundun took place in 1959. In his own account, the founder of "esoteric Hitlerism" was the sole foreigner to greet the Dalai Lama as he crossed the Indian border after his flight from Tibet. "Shortly before the taking of Tibet by Mao's troops", he reports in his own words, "the Dalai Lama succeeded in fleeing to India. I journeyed into the Himalayas to wait for him there. I donned Tibetan clothes which the Maharaja of Sikkim had given me so as to attempt to get to Tibet from there. I made it to the Tibetan border, where — incidentally — I made the acquaintance of one of Roerich's sons who also gave me a report of the hidden city lying in the mountains (Shambhala). The at that time still very young Dalai Lama later, when everything was over, gave me a small Tibetan dog, as a sign of his gratitude" (Palacio, 1990, p. 4). It is at any rate interesting that the Kundun, who was introduced to western culture by a member of the SS (Heinrich Harrer), meets as the first (!) Westerner after his crossing of the Indian border the fascist Miguel Serrano, who sees a mythic command from the kingdom Shambhala at the esoteric core of the SS. Serrano says of himself: "I was employed as a tool and continue to be used" (Cedade, 1986). We may recall that upon crossing the border, the Dalai Lama gave vent to the cry of "Victory to the gods!". The gods that Serrano represented and as whose tool he served were Wotan, Odin, and, in his own words, Adolf Hitler. Miguel Serrano and the XIV. Dalai Lama in Santiago de Chile (1992) As far as the "enchanting" Tibetan temple bitch of "honey yellow color" which was given him by the Kundun is concerned, this creature had a most special significance

for the Chilean. The lamas, the author says, referred to the petite race as the “lion of the back door of the Temple”. Serrano’s “back door lion” was called Dolma, “the name of a Tibetan goddess; in truth the shakti” (Serrano, n.d., p. 189). Dolma is the Tibetan name for the goddess Tara. As abstruse as it may sound, after some time the Chilean recognized in the Dolma given him by the Kundun the reincarnation of a woman whom he once loved as a “mystic partner” and who (in accordance with the laws of the “tantric female sacrifice”) had had to die (Serrano, n.d., p. 189). As Dolma the bitch one day passed away in his arms — Serrano had flown from Spain to Vienna just to accompany her into eternity — he recalled an event of mythological dimensions from the 16th century. As if he were in a trance he suddenly felt that it was not the Tibetan Dolma but rather the dying sister of the last Aztec emperor Montezuma, Papán by name, whom he held in his arms. Papán — Serrano claimed — originally a high priestess from the north (“Hyperborea”), had in Mexico prophesied- according to legend — the return of the white gods to America. In her final hour, Dolma (the bitch) radiated out the energy of the Aztec princess who had to suffer a ritual sacrificial death. Thanks to this vision Serrano could once more experience the fascination which habitually flooded through him at the embrace of dying women, even if one of them had this time been incarnated in a bitch. In NOS, a dying dog (the fate of Dolma probably lies behind this) spoke to him like a tantric lover with a human voice: “You don't need me outside anymore. I will howl inside you, like my brother the wolf” (Serrano, 1984, p. 21). Such central “hermetic” experiences naturally tied the Chilean to the Kundun and his tantric world view profoundly and so it is also not surprising that Serrano linked “esoteric Hitlerism” and the fate of Germany to the Dalai Lama directly: His “skill”, the author says of the Fourteenth Dalai Lama, is “closely linked to that of Hitler's Germany ... on account of yet undiscovered connections. A few years after Germany, Tibet also fell” (Serrano, 1987, p. 366). The Chilean did not yet know about the SS past of Heinrich Harrer, the Kundun's “best friend” and teacher, since this first became known in 1997 in connection with the film Seven Years in Tibet. But we can be certain that this fact would have been cited by him as further evidence to justify an occult connection between Shambhala and the SS, between the Dalai Lama and Adolf Hitler, particularly as the Chilean indicates at many points in his writings that the SS sent “secret missions” to Tibet in order to search for traces of the Aryan race there. Serrano allows himself to be celebrated as the “Führer” of the National Socialist Party of Chile. His calendar commences with the year of Adolf Hitler's birth in 1889. He describes “esoteric Hitlerism” as the “new religion of the young heroes and future warriors and priests, the true myth of the coming century” (Cedade, 1986). In 1989, on the 100th anniversary of Hitler's birth (the year 100 for Serrano) a commemorative celebration was staged at which the Chilean and representatives of “esoteric Hitlerism” from various countries (Chile, Spain, Italy, Germany) spoke: “On the peak of a mountain in the Andes ranges which dominates Santiago,” the Chilean newspaper, La Epoca, writes, “and to the sounds of the Ride of the Valkyrie from Wagner's Der Ring des Nibelungen (The Ring of the Nibelung), some 100 Chilean followers and foreigners commemorated Adolf Hitler in yesterday's evening twilight and promised that in the new Hitlerist age the continuing triumph of his ideas would proceed from Chile. ... Hitler, Serrano opined, would be resurrected from in the Andes ('Andes' means 'perfected, total human) and he would do like the Caleuche [a mystic hero of Chile, whose name means 'the man who returns'] and introduce the age of Hitler” (Epoca, April 21, 1989). This event should not be underestimated on the basis of the small number of participants. For Serrano it had a ritual/symbolic significance and was reported in detail in the German neo-Nazi scene, for example. In fascist circles worldwide, Serrano is a “hot tip” and his bizarre visions do in fact exercise a fascinating attraction on many young people. His nazi books are openly offered for sale in all South American countries. The German translation of Cordón Dorado Hitlerismo Esoterico is available as a hardback (Das goldene Band — esoterischer Hitlerismus). Highly sought after copies of the other works (about Hitlerism) in

German translation and individual propaganda essays are in circulation and passed from hand to hand. “Serrano’s mystical neo-Nazism ... [has] a distinct appeal to the younger generation”, writes the historian Goodrick Clark, “Here Nazism becomes a pop mythology, severed from the historic context of the Third Reich. The Gnostic Cathars, Rosicrucian mysteries, Hindu Avatars, and extraterrestrial gods add a sensational and occult appeal to powerful myths of elitism, planetary destiny, and the cosmic conspiracy of the Jews that culminate in a global racist ideology of white supremacism. ... Books by Serrano ... are now circulating among neo-pagans, Satanists, skinheads, and Nazi metal music fans in the United States, Scandinavia, and Western Europe” (Goodrick Clark, 1998, pp. 221-222). The Dalai Lama has never distanced himself from Serrano. Instead of decisively opposing fascism in any country, he recently called for the former Chilean State President and fascist, Augusto Pinochet, to be spared a trial. In the following chapter, we shall introduce a further case where Tantric Buddhism, the Shambhala myth, and the Dalai Lama have acted as godfather to a modern, extremely radical and aggressive form of fascism. A case which shook the world community — we mean the story of the Japanese doomsday guru, Shoko Asahara. Footnotes: [1] See Martin Brauen, *Traumbild Tibet — Westlicher Trugbilder [„Ideal Tibet — Western Illusions“]*, Bern 2000. [2] Clearly under the impression that the swastika would become the emblem of national socialism, a moral category was introduced in that one distinguished between the hooked crosses which are turned to the right and those to the left. The left is supposed to produce evil, the right good (Doucet, 197, p. 74). Without doubt this is based upon misinformation. In the Tibetan ritual system both forms of swastika are common. [3] Sünner does not name the author, yet it can only have been Ernst Schäfer. This is apparent from the following quotation from Hans Jürgen Lange: “According to his unpublished memoirs that are still in Berlin in the possession of his widow, Ernst Schäfer is said to have witnessed how Wiligut fell into a trance with rolledback eyes in the Caspar-Theiß-Strasse. A trance which Schäfer compared with the transported state of the foot messengers in the Tibetan highlands which he had already seen in his previous research trips (in 1930-32 and 1934-36)” (Lange 1998, p. 68). [4] Historical fascism’s contact with Japanese Zen Buddhism is the topic of Brian Victoria’s book, *Zen at War*. Victoria’s historical critique reveals that it was not just Shintoism that was characterized by a militaristic world view based on a strong and pervasive concept of the enemy but also Japanese Buddhism in the first half of the last century. With very few exceptions (which Victoria highlights) the Japanese Buddhists professed to the fascistoid system of their state. Even such an undisputed authority in the west as D.T. Suzuki can be counted among them. There was hardly a Buddhist “personality” (the Soto, Rinzai, Shin, Nichirin schools) which did not enthusiastically bring its religious conceptions into line with the dominant system. “Warrior Zen” — “The Unity of Zen and Sword” — “Buddhism of the Imperial Way” — “Imperial Zen” — “Soldier Zen” — “Samurai Zen”; these were the slogans of the time. After the war the martial stance of the Buddhist schools was only hesitantly reviewed. It also partly survived and finds its place in the ideology of Japanese “Corporate Zen”. [5] The German-language Rascher publishing house in Zurich did not accept the title as such as it feared the book would not attract buyers by sounding too occult. They decided upon *Meine Begegnungen mit C.G. Jung und Hermann Hesse in visionärer Schau* [My encounters with C.G. Jung und Hermann Hesse from a visionary point of view]. [6] The labels of Agartha and Shambhala also lead to some confusion in a best-seller novel in right wing circles with the title of *The Black Sun of Tashi Lunpho* (by Russel McCloud). Here too there is a national socialist secret society in close contact with the Tibetan lamas. Its members are, however, known as the followers of Agartha, whilst their opponents rally around Shambhala. In the world of appearances, the followers of Shambhala are representatives of western big business and Freemasonry. [7] Those concerned were most probably a scattered group of Kalmyks who had sided with the Germans in the struggle against the Soviet Union and had been driven back to the capital at the end of the

war. But the myth that leading national socialist figures had maintained a connection to Lamaist sects (the “Berlin — Lhasa axis”) has survived to this day and is the topic of a voluminous occult Literature. [8]According to Serrano “the Siddha or god-man [is] ... the self freed from the influence of the stars, the stellar influences no longer touch him, he is Chakravartin, king of the world” (Serrano, 1987, p. 289). [9]Serrano was initiated into the Tantras of the Kaula, a Shivaite order. Yet the initiation scenarios from his books which we describe here are completely in keeping with Vajrayana. Serrano is not very fussy about distinguishing between the Hindu and Buddhist Tantra tradition. For him it is a matter of the principle behind the Tantric initiation and he finds this to the same extent among the Buddhists and the Hindus. Tantrism is for him an esoteric world cult which he discovers among the Egyptians, the Knights Templar, the Cathars, the Rosicrucians and the secret societies behind Hitler (the Thule society). At any rate, he sees in Shambhala and Agartha the two mythic points of origin from which the Tantras come.

[10]Serrano often uses the labels Agartha and Shambhala as if they were synonymous. On p. 257 of his book The Golden Ribbon he writes: “Some are of the opinion that Shambhala is the capital of Agartha.” [11]Serrano regards Julius Evola and, oddly enough, Hermann Hesse as well as the two teachers who first made him aware of the warlike spirit of Buddhism: “I am indebted to both that I got to know Buddhism as a way of the warrior. Evola explains that the religion of the Gautama is principally a warlike teaching which came from a prince who belonged to the Indian warrior caste, the Kshatriyas” (Palacio, 1990, p. 11).

## **The New Age of Russia Occult and Esoteric Dimensions**

### **p.104**

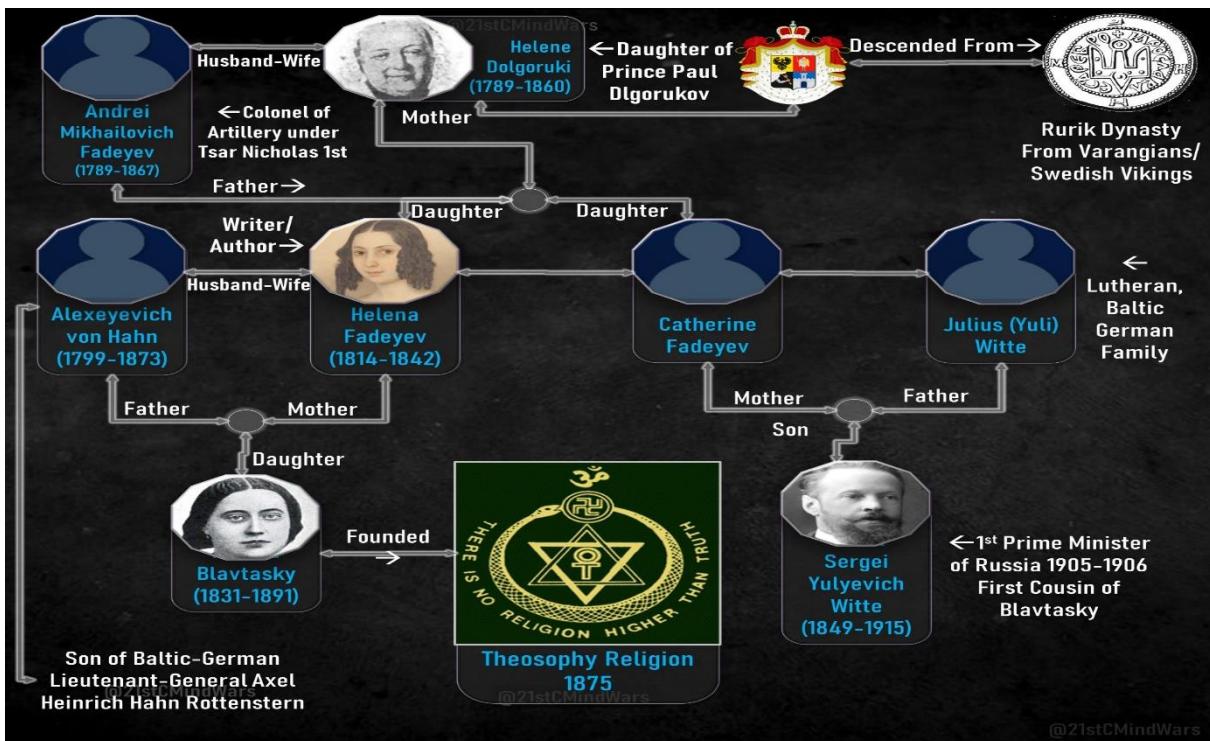
‘Then again, as one enters the sphere of occultism, one has to be aware that there are, like in politics, many diverging and conflicting views, interests and objectives. One discovers very soon, how easily the spheres of occultism and politics interpenetrate. In the context of the Anglo-Russian contest for hegemony over Central and Inner Asia, the Russian and later Soviet intelligence could indeed rely on the help of agents, who in some cases were at the same time spiritual or even religious dignitaries and whose interests coincided to some extent with those of Russian imperial policy. Thus, the German traveller Wilhelm Filchner claimed in 1924 (in agreement with the British) that the **Buriat lama Agvan Dorzhiev** (1854–1938)—famous propagator of Tibetan Buddhism, assistant tutor and diplomat **in the services of the 13th Dalai Lama Thubden Gyatso (1876–1933)—held close contact with the Tsarist foreign office and intelligence as early as 1885**, when Britain and Russia faced each other on the brink of war in Afghanistan, and that **he trained other Buriat and Kalmyk lama-agents**.<sup>9</sup> While this has been disputed by others,<sup>10</sup> there is enough evidence to suggest that Dorzhiev was indeed entrusted with political missions not only by Lhasa, but also by the Tsarist Government, even if he wasn’t a “spy” in conventional terms.<sup>11</sup> If Dorzhiev was ready to work in the service of the Tsarist government, he did it for the sake of the **spiritual and political interests of Tibet**, when her spiritual leaders believed it necessary to engage Russia as protective power.<sup>12</sup>’

### **Beginning with p.109**

‘Another vostochnik (“Easterner”) and champion for the Asian cause, **prince Esper Ukhtomskii** (1861–1921),<sup>31</sup> believed at the time of the Boxer Rebellion (1900) that “in the community of **Russia and Asia is contained the future solution of the Oriental question**”. He also thought that “the bonds that unite our part of Europe with Iran and Turan, and through them with India and the Celestial Empire, are so ancient and lasting that, as yet, we ourselves, as a nation and a state, do not fully comprehend their full meaning and the duties they entail on us, both in our

home and foreign policy.”<sup>32</sup> **Ukhtomskii was acquainted with Theosophy** and a practicing Buddhist from the age of 15. **His links with Buriats and Tibetans were surrounded with secrecy.** While he was in no way disloyal to Tsar Nicholas II, **to whom he introduced Agvan Dorzhiev in 1898**, he saw the Tsar as a potential liberator of the Asian peoples because of the way Russia was treated and rejected by the Western powers.’

‘Like other Buddhists who were inspired by the teachings of Tibetan lamas and were familiar with the legends associated with the **Kālachakra Tantra (“Wheel of Time Tantra”) ritual**, Ukhtomskii referred to the messianic advent of the so-called **“Last King of Northern Shambhala.** ” This “Shambhala of the North” was considered to be a mythical land, thought to be situated somewhere far to the north of Tibet,<sup>34</sup> a “Land of Quietness.” On his travels through Central Asia in 1845–1846, the French Catholic Abbé Huc (Évariste Régis Huc, 1813–1860) came across an occult brotherhood under the command of the Panchen Lama called the Kelan. Their members believed that their leader would be reborn in the future in a country north of Tibet between the Tien Shan and the Altai range, and that this country was connected to the prophecies of Shambhala. **After the future Chinese conquest of Tibet [Note: Tibet wasn’t invaded yet !!!],** so it was told, the **New Country in the North would be the cradle of the renewal of Buddhism, the dead would be resurrected, and the Panchen Lama as the Universal Ruler would then crush the forces of evil and spread Buddhism over the entire earth.**<sup>35</sup> Many elements of this tale **would later resurface in the spiritual instructions of the Buriat Lama Agvan Dorzhiev and of “Allal Ming” and the Roerichs.** Another tale from Tibet foretold that the King would be reborn as the Tashi (Panchen)-Lama at a time when Lamaism has declined and become impotent. In this future incarnation, the ruler of Northern Shambhala was expected to lead the Lamaistic peoples into the last and decisive combat against the enemies of righteousness. In a special prayer the faithful asked to be reborn as fighters of Shambhala’s armies against the opponents of truth, to prepare the advent of the realm of Maitreya, the Future Buddha, whose coming Lamaism was also expected from the far north.<sup>36</sup> Then, a new Golden Age would dawn: “Grain shall then flourish on the fields without the necessity of ploughing.”<sup>37</sup> The political implications of this hope that the White Tsar from the Aryan North<sup>38</sup> as the potential liberator of Buddhist Asia could satisfy “yearnings for truth and justice on Earth”<sup>39</sup> **were promoted at the court in St. Petersburg by Asia oriented intellectuals (vostochniki) like Ukhtomskii or the Buriat practitioner of Tibetan medicine Petr (Zhamsaran) Badmaev (1851?–1920) who suggested to his godfather Alexander III the annexation of Mongolia, China and Tibet.** He later was suspected **of having been a secret envoy of the Teshu Maru brotherhood.**<sup>40</sup> But they did not really depend on a **specific type of government in Russia**[Note: *Keep this in mind !*];<sup>41</sup> the “White Tsar” as a mythical leader could also have a proletarian background. For this reason, there **was no contradiction, if Buriat Lama Agvan Dorzhiev first put his hopes in the Russian Tsar, but after 1917 would court the Bolshevik leadership by stressing the compatibility of Buddhism and Communism. The same strategy was taken up by the Roerichs to whom the Himalayan Masters explained the evolutionary necessity of Communism.’**



## The Shambhala Myth and the West

<http://www.trimondi.de/SDLE/Part-2-11.htm>

### Bolshevik Buddhism

One would think that Dorjiev had a compassionate heart for the tragic fate of the Tsarist family. At least, Nicholas II had supported him and the Thirteenth Dalai Lama had even declared the Russian heir to the throne to be a Bodhisattva because a number of attempts to give him a Christian baptism mysteriously failed. **At Dorjiev's behest, pictures of the Romanovs adorned the Buddhist temple in St. Petersburg.**

Hence, it is extremely surprising that the Buriat greeted the Russian October Revolution and the seizure of power by the Bolsheviks with great emotion. What stood behind this about-face, a change of attitude or understandable opportunism? More likely the former, then at the outset of the twenties Dorjiev, along with many famous Russian orientalists, was convinced that Communism and Buddhism were compatible. He publicly proclaimed that the teaching of Shakyamuni was an "atheistic religion" and that it would be wrong to describe it as "unscientific". Men in his immediate neighborhood even went so far as to celebrate the historical Buddha as the original founder of Communism and to glorify Lenin as an incarnation of the Enlightened One. There are reliable rumors that Dorjiev and Lenin had met.

[https://en.wikipedia.org/wiki/Roman\\_von\\_Ungern-Sternberg](https://en.wikipedia.org/wiki/Roman_von_Ungern-Sternberg)

The new 'independent' Republic became a trading partner of the Russian Republic in the Far East at the same time as it expanded its trade with the United States and Japan. Although the promised concessions did not materialise, rivalries between these two powers were sharpened.

Soundings were taken by the DVR (acting secretly on behalf of Soviet Russia) for the establishment of diplomatic relations with China. An unsuccessful attempt was made to take part in the Washington conference and gain recognition for the Soviet régime. At the same time, the Far Eastern branch of the Comintern was established on DVR territory and set about the formation of Communist Parties in the Far East. As the army was built up in the 'independent' Republic, it first pacified the territory of the DVR and then tackled the White Russian émigré movement in Mongolia led by Baron Ungern-Sternberg. In July 1921, the resistance of the émigrés was used as the pretext for mounting a *coup d'état* in Mongolia backed by Soviet troops. After the coup, Soviet troops stayed on in Mongolia 'at the request of' the new Communist government. By the autumn of 1922, the Soviet régime and the Far Eastern army were strong enough for the next move. The Japanese were told that 'Russia had returned to the Pacific': and military, diplomatic and political pressures were used to secure the withdrawal of the Japanese from the DVR.

**Anatoly Golitsyn – Perestroika Deception p.88**

#### **Originally Written Piece**

*It is known even among established historians that the German Empire played an important role in the First World War. The Russian army could not keep up with the technically superior army of the German Empire, which led to an extreme destabilization of Russia. Alexander Parvus, a Russian revolutionary of Jewish background who later created the concept of "permanent revolution" together with Trotsky, convinced the leadership of the German Empire to finance the overthrow in enemy territory<sup>1</sup>. In the course of his political and commercial activities, Parvus met Dr. Max Zimmer. He was the plenipotentiary of the German and Austrian embassies for affairs of the anti-Russian nationalist movements financed by Germany and Austria-Hungary. At the beginning of January 1915, Dr. Zimmer arranged a meeting for Parvus with the German ambassador von Wagenheim in Turkey. Parvus conveyed that tsarism could only be destroyed by means of a revolution. On January 8, 1915, von Wangenheim sent a telegram to the German Foreign Office in Berlin with detailed information about the conversation with Parvus, expressed his positive attitude to his ideas and personally asked the Foreign Office to present the concept of a detailed plan. At the end of February 1915, State Secretary Gottlieb von Jagow received Parvus in the German Foreign Office. The representatives of the War Ministry, Dr. Riezler and Dr. Zimmer, took part in the conversation. Parvus proposed the following: support for the peoples whose nationalities were oppressed and for the border states of Russia that were pushing for autonomy and secession. Material aid for all groups and parties that were striving for social revolution and propaganda infiltration of Russia and international press work against tsarism. Visiting leading figures of the Russian Social Democrats and Russian Socialist Revolutionaries in Switzerland, Italy, Copenhagen and Stockholm, and organizing congresses of Russian revolutionaries. On March 7, 1915, von Jagow telegraphed the German Reich Treasury that two million marks would be needed to support revolutionary propaganda in Russia. Two days later, Parvus received an initial million and transferred it to his accounts in Copenhagen. There he had*

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<sup>1</sup><https://www.welt.de/geschichte/article163523294/Als-Deutschland-die-russische-Revolution-in-Gang-setzte.html>

built up a commercial empire that carried out trading operations, including the illegal sale of coal, metals and weapons to Germany, Russia, Denmark and other countries. His earnings were enormous; he left them in Russia or transferred them to accounts in other countries. Parvus invested a large part of the funds in creating anti-tsarist mass media all over the world. The British historian Ronald Clark writes that the Bolsheviks received a total of 50 million marks from Germany over time <sup>2</sup>. In order to influence the whereabouts of the millions of euros made available by the Reich Treasury, Alexander Parvus and Jakow Fürstenberg-Hanecki founded the "Handels- och Exportkompaniet AS" in Stockholm in the autumn of 1915. At the suggestion of secret service chief Colonel Walter Nicolai, his confidant, the banker Georg Sklarz, joined the management <sup>3</sup>. Fürstenberg came from a Polish industrialist family and had Jewish roots. After the [October Revolution](#) of 1917, Lenin appointed him head of the central bank and deputy finance minister <sup>4</sup>. Emperor Wilhelm II expressly approved the plans to smuggle the communist Lenin from Switzerland through Germany to Russia, in the hope of causing unrest and weakening the Eastern Front in Russia. Emperor Wilhelm II was descended from the House of Hohenzollern. From 1740 to the end of the 19th century, the House of Hohenzollern was one of the most important German Freemason families. Frederick the Second was the first Hohenzollern to join Freemasonry. His mother came from the then royal family of Great Britain, or rather the House of Hanover. Frederick the Second was admitted to Freemasonry in 1738 by Count Albrecht Wolfgang of [Schaumburg-Lippe](#), who is considered one of the first German Freemasons. When Frederick the Second became king in 1740, Freemasonry was able to establish itself among the German nobility. He had his own lodges, admitted Freemasons himself and took over the protectorate over the lodges in his provinces. His court lodge only admitted nobles. In 1770, together with other German nobles, he founded the Masonic lodge "Zu den drei Weltkugeln", which also admitted non-nobles. It is the oldest grand lodge in Germany and is still active today. Frederick the Second married into the German aristocratic family of Braunschweig-Wolfenbüttel. The family belonged to the ancient noble dynasty of the [Guelphs](#), one of the oldest dynasties of the European nobility and probably originated in Italy. Frederick the Second admitted his brother-in-law Ferdinand of Braunschweig-Wolfenbüttel into his lodge. Ferdinand was one of the leading Freemasons in Europe. He was Grand Master of the Danish Freemasons. He was also a member of the [Illuminati Order](#) and [General Master of the Asiatic Brethren](#) <sup>5</sup>. But Lenin also has interesting family connections. Vladimir Lenin's grandfather is Alexander Blank, a physician with a Jewish background. His first wife was Anna Großschopf, who descended from an elite North German family. Related to Lenin are Nazi Field Marshal Walter Model and former Federal President Richard von Weizsäcker <sup>6</sup>. In April 1917, the politically powerful German Supreme Army Command under General Ludendorff pushed for an armistice in the East. The agreement, which the Swiss socialist Fritz Platten made with the German ambassador in Bern on Lenin's behalf, was agreed to by General Ludendorff as well as the Chancellor and Wilhelm II <sup>7</sup>. Ludendorff had a decisive influence on the conduct of the war in general and was descended from the Swedish King Erik the Fourteenth <sup>8</sup>. Erich Ludendorff is an interesting figure on the world

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<sup>2</sup>B.Chavkin. Alexander Parvus – financier of the world revolution

<sup>3</sup><https://www.faz.net/aktuell/politik/politische-buecher/traumpaar-der-oktoberrevolution-lenin-und-ludendorff-15301721-p2.html>

<sup>4</sup>[https://de.wikipedia.org/wiki/Jakub\\_Ganezki](https://de.wikipedia.org/wiki/Jakub_Ganezki)

<sup>5</sup><https://diemaechtigstenfamilienwelt.ch/2020/08/16/haus-hohenzollern/>

<sup>6</sup><https://www.geni.com/projects/The-Lenin-Project/3362>

<sup>7</sup><https://www.deutschlandfunk.de/geburtsstunde-der-revolution-100.html>

<sup>8</sup>Johannes Fischart, ([Erich Dombrowski](#)): *Politicians and publicists. XXXVI: Erich Ludendorff*. In: [Die Weltbühne](#). November 7, 1918, p. 427.

stage because, paradoxically, he later took part in the coup of the alleged anti-communist Hitler. Ludendorff also had a more or less rambling alternative media publishing house and was thus something like an earlier version of Alex Jones, who constantly accuses others of conspiracies but, strangely enough, behaves in a conspiratorial manner himself. Established historiography presents these connections as if the German Reich government was completely naive towards the Bolsheviks and was only interested in an armistice which would then actually free the German Reich from the two-front war. Even in the Tsarist era, **the Tibetan networks around Agvan Dorzhiev and Esper Uchomski spread the idea of a Eurasian world domination.**

Uchomski even dreamed of a German-Russian Chinese alliance, as Mao Tse-tung later did. This makes geopolitical sense for the purpose of world domination. **The Royal Geographical Society** was founded in 1830 under the patronage of King William the Fifth<sup>9</sup>, who was distantly related to the House of Saxe-Coburg-Gotha through his mother<sup>10</sup>. The Saxe-Coburg-Gotha family is **descended from the House of Wettin. The ancient Wettin dynasty also includes the German noble families of Saxe-Altenburg, Saxe-Meiningen and Saxe-Weimar-Eisenach. They also married into royal families on several occasions. Here, too, there were several Freemasons, particularly in the Saxe-Altenburg family**<sup>11</sup>. A member of the Royal Geographical Society was a certain **Halford Mackinder**. In his geopolitical theory, he states that land powers could defeat sea powers such as Great Britain if they united to form a Eurasian bloc.

“Whoever governs Eastern Europe controls the heartland

Whoever rules the heartland rules the world island

Whoever rules the world, controls the world

Whoever rules Eastern Europe controls the heartland.

Whoever rules the Heartland rules the World Island.

“Whoever rules the world island rules the world.”<sup>12</sup>

This means that Russia's raw materials, in combination with a technologically strong Germany, could become very dangerous for the West. It is also striking that German nobles were overrepresented in the tsarist-Eurasian networks. **Esper Uchomski, who advised the Russian Foreign Ministry on East Asian policy, was a member of the Russian Geographical Society**<sup>13</sup>, whose **founding members are almost all German-Baltic nobles. We have Friedrich Benjamin von Lütke, Ferdinand von Wrangel, Vladimir Ivanovich Dal, Vladimir Fedorovich Odoyevsky, Friedrich Georg Wilhelm Struve and Karl Ernst von Bär**<sup>14</sup>. The first German-Baltic people came to the Baltic States from the end of the 12th century as part of the German

<sup>9</sup><https://www.rgs.org/about/the-society/history-and-future/>

<sup>10</sup>[https://de.wikipedia.org/wiki/Sophie\\_Charlotte\\_zu\\_Mecklenburg-Strelitz](https://de.wikipedia.org/wiki/Sophie_Charlotte_zu_Mecklenburg-Strelitz)

<sup>11</sup><https://diemaechtigstenfamilienwelt.ch/2019/12/28/haus-sachsen-coburg-und-gotha/>

<sup>12</sup>Mackinder, *Democratic Ideals and Reality*, p. 106

<sup>13</sup>[https://en.wikipedia.org/wiki/Esper\\_Uchomsky](https://en.wikipedia.org/wiki/Esper_Uchomsky)

<sup>14</sup>[https://de.wikipedia.org/wiki/Russian\\_Geographical\\_Society](https://de.wikipedia.org/wiki/Russian_Geographical_Society)

Eastward Settlement and the conquest of the then still pagan Baltic States by the Order of the Brothers of the Sword.<sup>15</sup> The Order of the Brothers of the Sword was founded by Theoderich von Treiden on the initiative of Bishop Albert I of Riga for missionary work<sup>16</sup>. He is related to the Archbishop of Bremen, Hartwig the second<sup>17</sup>, who was a notary of the Guelph Henry the Lion<sup>18</sup>. At this point I would like to put forward the theory that the German elite, which consists largely of the Welfs/Guelphs, is actually conspiring with Russia, Tibet/China and jewish messianists and that this talk of a two-front war was just an excuse. **No one can tell me that these German generals were so stupid and simply did not recognize the destructive potential of the Bolsheviks.** The German Reich government had strong blackmail material against Lenin, simply due to the fact that he could have been exposed as a German agent at any time if they wanted to.<sup>19</sup> The Peace Treaty of Brest-Litovsk was concluded on March 3, 1918 and ended the two-front war. Wikipedia writes interestingly:

*"The Russian delegation intended [...] to drag out the negotiations. During the negotiations, which were held in public at Trotsky's request, the Russian delegation tried at every opportunity to convince the world of its peacefulness and thus to prepare the basis for a socialist world revolution. It hoped that the Central Powers would soon be defeated by the Allies and that peace negotiations with concessions from the Russian side would no longer be necessary. The German side, however, saw through the Russian delaying tactics and forced a quick end to the negotiations by rapidly advancing troops.<sup>20</sup>"*

**Why didn't they just use the blackmail material against Lenin instead<sup>21</sup>? Lenin basically stabbed the Germans in the back, they signed anyway and thus promised support to Russia, but the war was over anyway, the Tsars had long since gone and the Bolsheviks who had now been installed were incapable of putting up any resistance without German support.**

Now we come to the American money that was crucial for the Bolshevik Revolution. Since this topic has been covered a thousand times, I will deal with it here as briefly as possible. American banks used the Swedish banker Olof Aschberg as a front man to conceal the financing of the revolution. The money was transferred via Aschberg's Niea banks, which were represented in London by the British Bank of North Commerce. The Niea banks also took care of the transfer of German money to Russia. The American contact for Olof Aschberg was May Mai and after the Bolshevik Revolution was successful, he became director of the Ruskombank, the first international commercial bank in Russia, in 1922 and Olof Aschberg became the chairman. JP Morgan's Guarantee Trust Company and the American International Corporation linked to it imported gold from Russia, which helped Lenin out of the crisis in 1921 during the so-called New Economic Policy, as the Russian Civil War and state control were a disaster for the economy. Due to the lack of heavy industry, gold exports were the only way to pay for western imports. The American Treasury Department banned the purchase of Russian gold via an embargo, but Olof Aschberg simply melted it down in Sweden. The American International Corporation was founded in 1915 by employees of the Morgans and Rockefellers and put pressure on the

<sup>15</sup>Georg von Rauch: *History of the Baltic States*. 2nd, revised edition. Deutscher Taschenbuch-Verlag, Munich 1977

<sup>16</sup>Friedrich Wilhelm Bautz: *ALBERT von Buxhövdens*. In: *Biographical-Bibliographical Church Lexicon* (BBKL). Volume 1 (1990), Bautz, , column 81.

<sup>17</sup>[https://de.wikipedia.org/wiki/Albert\\_von\\_Buxthoeven](https://de.wikipedia.org/wiki/Albert_von_Buxthoeven)

<sup>18</sup><https://www.deutsche-biographie.de/sfz27956.html>

<sup>19</sup><https://www wnd.com/2000/05/6446/>

<sup>20</sup>[https://de.wikipedia.org/wiki/Friedensvertrag\\_von\\_Brest-Litowsk](https://de.wikipedia.org/wiki/Friedensvertrag_von_Brest-Litowsk)

<sup>21</sup><https://www wnd.com/2000/05/6446/>

American government to recognize the new Russia as an export market. The managing director, William Franklin Sands, was in contact with the then Secretary of State, Robert Lansing. Sands recommended that the Soviet Union be recognized in foreign policy in order to promote trade with Russia. The American International Corporation monopolized all contracts for the industrialization of Russia.

**To understand the essence of the Soviet long-term strategy, we must first grasp the deceptive nature of Bolshevik deception and the extent of its purposefulness.** To do this, it is important to understand two historical events: the aforementioned **New Economic Policy** in 1921 and **Operation Trust**, which remains the main infiltration model for neutralizing anti-communist opposition.

Soon after the October Revolution, many peasants saw through how deceitful, violent and totalitarian the Bolsheviks really were. The first peasant revolts had already occurred in the summer of 1918, and in the winter of 1921 they had reached such proportions that the Bolshevik regime had to change its strategy and appearance, even if only temporarily. In January 1919, a centrally controlled requisition system was established, which confiscated alleged agricultural surpluses. Each province, district and county had to deliver a predetermined quota. This related to a total of 20 products, and only when the quotas were met did the authorities issue correction certificates for industrial products. The result was, as expected, total economic failure, as not even 15 percent of demand was covered. The artificial pricing to pay for agricultural deliveries caused the ruble to lose 96 percent of its value against the gold ruble. The amount of grain confiscated tripled between 1918 and 1920. This correlated with the increasing number of peasant uprisings <sup>22</sup>. In 1921, the provinces of Tambov, Samara, Saratov, Tsaritsyn and Sumbirsk were able to escape Bolshevik control. In Western Siberia, the Bolsheviks were only able to hold on to the cities. The state threatened to become ungovernable. In order to save the whole thing, the Bolsheviks resorted to a tactical retreat in terms of economic policy. The Bolsheviks promised to stop the confiscations and thus the so-called New Economic Policy was introduced in March 1921. <sup>23</sup>This was based on one of the first significant disinformation techniques, which did not pursue the intention of honest reform, but rather to deceive the opponents about the nature and true goals of the regime. The KGB defector Anatoly Golitsyn describes this in his book *New Lies for Old People* as follows <sup>24</sup>:

*"In fact, it went far beyond economics and also defined the main political and ideological goals and tactics for the regime internally and externally and the strategy for the international communist movement. Under the New Economic Policy, Soviet leaders were to eliminate separatism by establishing a federation of national republics, the USSR. They were to introduce national long-term economic planning. They were to plan and build an electric power system to cover and connect the entire country."*

Western capitalists were invited to invest and Soviet industry was allowed to produce profitably for the first time. Thousands of Western technicians helped with the industrialization of the Soviet Union, and Western companies built important factories there. In April 1921, Soviet diplomat Victor Kopp visited the Krupp, Blohm and Voss and Albatross armaments factories; they agreed to supply Russia with equipment and technical assistance for the production of war materials <sup>25</sup>. The foundations of Soviet heavy and military industry in the 1920s were laid with

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<sup>22</sup> Schwarzbuch Kommunismus. S. 106-107

<sup>23</sup> Schwarzbuch Kommunismus. S. 124

<sup>24</sup> New lies for Old. S. 12

<sup>25</sup> A. Sutton. National Suicide: Military Aid to the Soviet Union. S. 48

American, British, Czechoslovakian and, after the Treaty of Rapallo, German assistance<sup>26</sup>; but military training was also carried out with German expertise and German personnel. Lipetsk was used as a base for training Russian military pilots and for testing and developing new aircraft.

"By the end of 1924, about sixty German pilots and nearly a hundred other technical personnel were stationed in Lipetsk, collectively known as the Fourth Squadron of the Red Air Force. In addition, under the terms of the German-Russian military agreement, 1,200 German naval instructors were later sent to Russia to train the Red Navy<sup>27</sup>."

Apart from that, travel restrictions were relaxed as part of the New Economic Policy. From a tactical point of view, this was intended to help the state recover economically, reduce tensions within the population and suggest peaceful coexistence to the West. But wait! Some will now shout. If the Soviet Union reintroduced market economy elements, then that was not real communism. Oh well. The 'great' Chairman Mao Zedong sums it up perfectly:

"The general and absolute character of contradiction [consists] in the fact that contradictions exist in the developmental processes of all things, and contradictions permeate the developmental process of every thing from beginning to end.

**The dogmatists [...] do not understand the diversity of the conditions under which the various revolutions take place, and consequently they do not understand that the various contradictions must be resolved by means of different methods.<sup>28</sup>**

Consequently, Marxism-Leninism is not a dogma but merely a guide to exploiting dialectical tensions and resolving them for the purpose of establishing a world Bolshevism.

**"One of the greatest and most dangerous errors of the communists [...] is the idea that a revolution can be made by revolutionaries alone.** On the contrary, any serious revolutionary work requires, in order to be successful, that the idea that revolutionaries can only play the role of the vanguard of the truly masculine and advanced class be understood and put into practice. A vanguard only fulfills its task as a vanguard if it is able not to be isolated from the mass of people it leads and really to lead the whole mass forward. Without an alliance with non-communists in the most diverse fields of activity, there can be no talk of successful communist construction.<sup>29</sup>"

Significant in this context is the concept of controlled opposition. An opposition that only appears to exist in order to either create political chaos, mislead real oppositionists, or gather data on them. This technique of black politics is hardly known to most people but **is centuries old**. The kings of **the Yarlung dynasty** ruled **Tibet** from the seventh to the ninth century and **played all religions off against each other**. Regardless of whether they were Bön, Indian yogis or Chinese Chan Buddhists. These paradoxically contradictory movements were not supported out of conviction but for purely tactical reasons<sup>30</sup>. Interestingly, the Bolsheviks took inspiration not only from the Far East but also from the Tsarist secret police, whom they were actually enemies of.

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<sup>26</sup> New Lies for Old. S.16

<sup>27</sup> A. Sutton. National Suicide: Military Aid to the Soviet Union. S. 48

<sup>28</sup> Mao. Die Besonderheit des Widerspruchs

<sup>29</sup> Lenin. On the Significance of Militant Materialism

<sup>30</sup> SHADOW OF THE DALAI LAMA. REGICIDE AS LAMAISM'S MYTH OF ORIGIN AND THE RITUAL SACRIFICE OF TIBET. Ritual regicide in the history of Tibet and the Tibetan scapegoat

*"Every communist is obliged by the discipline of his party to serve in the Cheka at all times. The majority of the Chekists, however, are former members of the old Tsarist Okrana, the Black Hundreds, and former high-ranking officers of the army. They are the initiates in the application of barbaric methods.<sup>31"</sup>*

*"The Cheka was created to fight the counter-revolution, but for every real conspiracy it discovered, new ones appeared, either imaginary or of its own making. One must never forget that the most important part of the Cheka are its informers and provocateurs.<sup>32"</sup>*

*The Tsarist secret political police cultivated a great deal of knowledge about methods that would influence the later Soviet apparatus in the areas of cryptanalysis, signals intelligence, external surveillance, and provocateurs<sup>33</sup>. By the time of the revolution, the average Bolshevik activist had<sup>34</sup> spent four years of his life in Tsarist prisons or exile and was well versed in Tsarist infiltration techniques, surveillance, and torture methods. Noted Gulag critic Alexander Scholzeniezin notes:*

*"Even the tsarist prison guards were, of course, not a complete loss for the proletariat, because, after all, it was a profession that was of importance for the most immediate purposes of the revolution. And, therefore, it was necessary to select those persons of the prison administration who would not be completely numb and numb in the patterns of the tsarist prisons<sup>35"</sup>*

*Former Okrana chief AT Vassilyev says the following about the influence of the tsarist secret police Okrana:*

*"After the first period of chaos and terror was over, the Cheka consisted of two main departments: the Counterintelligence Department and the Secret Agents Department. The function of the former was to carefully monitor all anti-government movements, and this task was carried out, as under the rule of the Tsar, primarily by the carefully designed external agency. Thousands of people were forced, partly by persuasion or bribery, partly by death threats, to participate in counterintelligence. They included officers of the Red Army, women of all social classes, politicians, clergymen, and workers and peasants. Methods were used that were fashionable in the days of the Okhrana (Okhrana)<sup>36"</sup>*

*The Bolsheviks perfected the supreme discipline of opposition infiltration. In keeping with the new deceptive image of the Bolsheviks, the New Economic Policy launched Operation Trast in 1921. The Cheka, now called the OGPU, created a false anti-Bolshevik organization within the Soviet Union that called itself the Monarchist Alliance of Central Russia. Insidiously, this organization was led by tsarist generals and nobles, including Alexei Alexeyevich Brusilov and Nikolei Potapov.*

*Trust agents traveled abroad and established confidential contacts with genuine anti-communist émigré leaders, fabricating that the anti-Soviet monarchist movement they represented was now well established and had penetrated the higher levels of the Soviet Union. They convinced the émigré leaders that the regime had undergone a radical change and that any anti-Russian intervention would therefore be counterproductive and that passivity and*

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<sup>31</sup> E.Goldmann. Die Ursachen Des Niederganges Der Russischen Revolution. S.29

<sup>32</sup> E.Goldmann. Die Ursachen Des Niederganges Der Russischen Revolution. S.28

<sup>33</sup> The Okhrana and the Cheka:Continuity and Change. S. 3.

<sup>34</sup> The Okhrana and the Cheka:Continuity and Change. S.43

<sup>35</sup> Aleksandr Solzhenitsyn, The Gulag Archipelago 1918-1956: An Experiment in Literary Investigation III-IV (Vol. II) (New York: Harper & Row Publishers, 1975), p. 12

<sup>36</sup> Vassilyev, The Ochrana: The Russian Secret Police, p. 277.

diplomatic recognition would be the better response. The Russian émigrés should return because communism had supposedly completely failed <sup>37</sup>. Interesting parallels can be drawn here with Q-Anon. A group of conservative, good-natured conspirators who managed to paralyze the deep state as if by magic. The only problem is that it was all completely bananas. **Keep in mind that the disinformation message was explicitly the supposed dissolution of communism.** This trick was used again in a very brazen way in the **Perestroika Deception**. In 1926, Operation Trust was ended and all oppositionists who were stupid enough to associate with Trust were arrested. The New Economic Policy was ended in 1929 by Stalin <sup>38</sup>.

In summary, one can say that these disinformation campaigns and the feigning of the collapse of the system to neutralize anti-communist sentiments are a complete success. Not only is any possible opposition being driven into passivity, but Western investors are being attracted who are completely building up the economically weak and backward communists. This fact will later become relevant for understanding the China question.

**Marxism-Leninism is perfect as a Machiavellian guide, but completely inferior as an economic system.** Since world revolution can never be achieved without catching up with the technically superior West, it is only obvious that the economic aspects must be relegated to the background. This gives the communists the opportunity to appear under a new facade and prevent the system from collapsing, but still simultaneously achieve the Marxist-Leninist goal of world revolution. **Conveniently even without betraying principles, since Marxism-Leninism has contradiction and the undogmatic exploitation of dialectical tensions as its basis for operations.**

"We must give science a free hand to absorb as much as possible from the West. **Any of you who condemn capitalist engineering as a 'bourgeois invention' is an idiot. It does not matter where the machine was made, it only matters who uses it.** For the last three days you have been declaring that communist technology is the best. Well, you lied; Western technology is superior to ours in most respects and it is our duty as communists to take advantage of that. For example: America has the best combine harvesters in the world. Right, then let's buy them and if they are painted green, we will paint them red and make them work for communism. <sup>39</sup>"

**Dalai Lama with foreknowledge of the Berlin Wall Hoax / Perestroika Deception quoted from SHADOW OF THE DALAI LAMA**



<sup>37</sup> New lie

<sup>38</sup> New lie

<sup>39</sup> J. Sejna

**The first break in the "fall of the wall" of Berlin.**

**See the graffiti "Long live Dalai [Lama]"**

### **Petra Kelly and Gert Bastian**

In this section, which we introduced with the two German “Greens”, Petra Kelly and Gert Bastian, we would like to draw attention to some interesting speculations in the Buddhist scene concerning the reunification of Germany. The Dalai Lama rarely becomes directly and openly involved in world politics aside from the issue of Tibet unless calling for peace in general. There are nevertheless numerous occult rumors in circulation among his followers that suggest him to be the political director of the world who holds the strings from “another dimension” in his hands. For example, **there has been talk that the fall of the Berlin Wall was to be attributed to him.** Among other things, the fact that at the exact point where the first break in the wall was created (a scene broadcast all around the world) there stood a graffiti reading *Long Live Dalai Lama* is offered as proof of this.

**In fact, six months before the German reunification the *Kundun* had stood praying before the “wall of shame” with a candle in his hand.** The pacifist, opponent of atomic energy, environmentalist and committed campaigner for the freedom of Tibet, Petra Kelly, had been able to motivate him to cross the East German border together with his entire retinue in December 1989. After the candle ceremony mentioned, the group were ferried to a *Round Table* discussion with citizens’ rights groups by the GDR state security service (the infamous *Stasi*, or secret police). [2]

### **Gorbachev admits Perestroika Deception to buddhist mystic Daisaku Ikeda with whom he co-authored a book.**

**<https://www.daisakuikeda.org/main/peacebuild/friends/mikhail-gorbachev.html>**

#### **The First Visit to Japan by a Soviet Head of State**

By elevating the quality of culture, we can elevate the human being, which in turn causes the elevation of government. This was the point I was making during my meeting with President Gorbachev when I said that it is essential that politicians possess philosophy and a poetic spirit. Our conversation was filled with such passion and excitement that it felt as though time were standing still.

The president also said: “The first step in perestroika was to give everyone freedom. However, the question now is how to put that freedom to use:

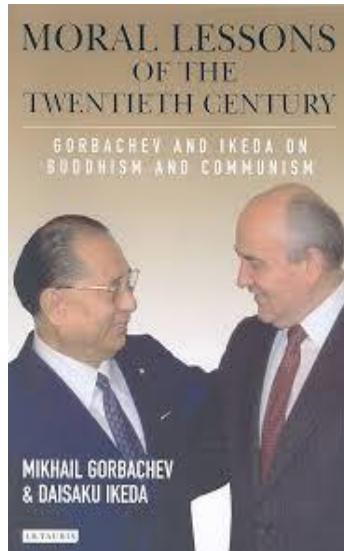
... Perestroika has reached a decisive stage. This is a time of change not only for the Soviet Union, but for the entire world.”

Describing the image of people speaking their minds freely, the president remarked with a smile, **“In the national government, as well, the Supreme Soviet has turned into a kind of theater.”**



**Discussions with Soviet President Gorbachev and other Soviet leaders at the Kremlin in Moscow (July 1990)**

**“One that is filled with lots of good actors!” Dr. Yagodin interjected.** At this, the room erupted with laughter. The president immediately added, “It’s more popular than any soap opera on television!” Hearty laughter continued. It was a lively atmosphere.



**Note: Daisaku Ikeada might be a subversive Korean pretending to be Japanese**

[https://www.reddit.com/r/sgiwhistleblowers/comments/fh3jhn/lets\\_talk\\_about\\_that\\_persistent\\_rumor\\_that\\_ikeda/?rdt=55495](https://www.reddit.com/r/sgiwhistleblowers/comments/fh3jhn/lets_talk_about_that_persistent_rumor_that_ikeda/?rdt=55495)

<https://rapt-neo.com/?p=16671>

**Koreans are used by the international communist movement to act as subversives in order to infiltrate Japan. The Japanese political Elite is dominated by a christian korean sect called the Unification Church. Despite acting as anti communist, they actually are north korean agents in reality:**

<https://japantoday.com/category/politics/over-100-japan-lawmakers-had-links-with-unification-church-survey>

<https://www.abc.net.au/news/2022-07-12/shinzo-abe-death-motivations-religious-group/101225392>

<https://culteducation.com/group/1277-unification-church/23658-the-bush-kim-moon-triangle-of-money.html>

**Koreans are overrepresented in the Yakuza. The Yakuza is also heavily involved in North Korea's drug trade.**

<https://apps.dtic.mil/sti/pdfs/ADA443303.pdf>

[https://www.crimelibrary.org/gangsters\\_outlaws/gang/yakuza/3.html](https://www.crimelibrary.org/gangsters_outlaws/gang/yakuza/3.html)

**Koreans run Gambling in Japan to finance the DPRK:**

<https://www.nbcnews.com/id/wbna3073092>

[https://www.youtube.com/watch?v=PaY1\\_NRaiWU](https://www.youtube.com/watch?v=PaY1_NRaiWU)

**North Korean schools operate in Japan**

<https://www.youtube.com/watch?v=qBfyIQbxXPs>

**Some Koreans LARP as supposedly based Nationalists which can be later used by commie propagandists to portray Japan as secretly fascist. 'those who appear to be right-wingers ... Many, in fact, are Koreans' (Baylis 2001)!**

<https://www.japanesestudies.org.uk/discussionpapers/2007/Shibuichi.html>

<https://www.vice.com/en/article/7bd9b9/the-yakuzas-ties-to-the-japanese-right-wing-000>

While many of the above notions do seem to matter to the radicals, some of these ideas may be rather wide of the mark. For example, it is not necessarily obvious how racism is linked to Japanese radical right-wing phenomena. When Szymkowiak and Steinhoff try to explain why harassment and physical attacks by Japanese right-wing radicals had not been directed towards members of foreign workers and illegal immigrants,<sup>[2]</sup> they attribute it to the tie between Japanese right-wing radicals and *yakuza* gangs. Szymkowiak and Steinhoff explain that the international business of today's *yakuza* – human trafficking and drug smuggling – as well as the *yakuza*'s multi-ethnic composition prevented radical right-wing hate-crimes against social minorities in Japan.<sup>[3]</sup> While this theory is intriguing, there remains an unanswered question. If the *yakuza* include various ethnic groups as Szymkowiak and Steinhoff claim, by extension this would mean that Japanese right-wing radicals, who overlap with *yakuza*, could also be multi-ethnic. And in fact, some observers have noted resident Koreans among Japanese *nyoku* radical right-wing activists. For example, a known media commentator Shin Sugok states: '... those who appear to be right-wingers ... Many, in fact, are Koreans' (Baylis 2001). As regards *nyoku* members' desire to protect the emperor and to restore his pre-1945 status (1, above) and the denial of Japanese war responsibilities (6, above), this report will show in later sections that the radicals' views are nuanced.

<https://www.asianstudies.org/publications/eaa/archives/zainichi-the-korean-diaspora-in-japan/>

[https://www.famousfix.com/list/japanese-people-of-korean-descent#google\\_vignette](https://www.famousfix.com/list/japanese-people-of-korean-descent#google_vignette)

Chinese character (most Korean surnames have one character; most Japanese, two) and using the Japanese reading of the two Chinese characters. Thus, the Korean name "An" might become the Japanese "Yasumoto" or "Yasuda" (Fukuoka 1993:29–31). Someone with a common Zainichi *tsūmei*, such as Kaneda or Kaneshiro from the Korean surname Kim, is often presumed to be Zainichi, even if she or he should turn out to be "authentic" Japanese, as in Gen Getsu's (2003b:134) story "Unga," or Okinawan, as in Hwang Mingi's (1993:32) memoir.

Consider in this regard the prevalence of Zainichi sports and music stars in the postwar period (Kang H. 2001:98–115; Pak I. 2005a:14–35). That they were overrepresented in sports and entertainment is itself a product of employment discrimination, but they succeeded by occluding their ethnic ancestry. Perhaps the greatest hero in Japanese popular culture of the late 1950s was the ethnic Korean Rikidōzan, the professional wrestler, who was said to restore Japan's wounded pride by pummeling treacherous "foreign" (understood as "American") wrestlers. Rikidōzan was hardly alone in being at once popular in Japan and passing as Japanese. Whether to comply with the archaic tradition of the sumo world or to prevent the loss of popularity, the sumo wrestler Tamanoumi (who attained the august rank of *yokozuna*, or grand champion) and the *enka* [Japanese "soul"] singer Miyako Harumi, among many others, denied Korean descent. To prove their Japanese ancestry, they both claimed that their fathers—who were alive, well, and Korean—had passed away (Kim I. 1978:147, 162). In order for children to pass as Japanese, parents had to pass away. Furthermore, they adopted aliases—common enough in the world of entertainment—which were not linked in any obvious way to standard Zainichi *tsūmei*.

## Koreans are overrepresented in Japanese communist movements.

Oka Yuriko grew up in an affluent family and fully imbibed an imperial, military education. Fifteen at the end of the war, she attended the prestigious Ochanomizu University and became a communist, not an uncommon reaction to the destruction of wartime illusions. As she participated in revolutionary politics, she met Ko Samyon: "When I learned that he was Korean, I was not particularly surprised. There were many Korean comrades in the Communist Party then. Some of my cellmates were in romantic relationship with Korean comrades. They probably faced problems but we were not particularly concerned" (Oka 1993:84). She attributes her lack

## Imperial Japan and the Russian Revolution

<https://jacobin.com/2020/07/imperial-japan-russian-revolution>

'Recent **Korean immigrants** with knowledge of the Japanese language served as translators, **agents, and informants, providing invaluable help to the Bolsheviks.** Chinese and Korean anti-Japanese resistance fighters volunteered in the thousands, with the internationalist divisions of the Red Army.'



Gorbachev with Sun Myung Moon whose Korean organization Unification Church runs Japan.

The Korean Subversion of Japan is an ancient issue:

**Deception and infiltration is a key pillar of #AncientEurasianism**  
**'Powerless as they often were, emperors provided supernatural cover for the tyranny of invisible men [Crypto Sino-Korean nobles] behind the throne.'**

- The Yamato Dynasty p.15

Powerless as they often were, emperors provided supernatural cover for the tyranny of invisible men behind the throne. No group portrait of Japan's imperial family can begin without quickly sketching these other faces in the background. From the time of Himiko to the Meiji Restoration in 1868, five families gained extraordinary power over the throne: the Soga, Fujiwara, Minamoto, Ashikaga and Tokugawa families. The Soga and Fujiwara were wealthy noble families who married their daughters to emperors and then ruled indirectly as regents for the offspring, generation after generation. They hired samurai mercenaries to protect their interests, and these mercenary armies gradually grew into powerful military establishments. The other three families—Minamoto, Ashikaga and Tokugawa—were samurai warrior clans who set themselves up as dictators starting in the twelfth century, and ruled Japan for the next 800 years, usually treating the imperial family with contempt or ignoring it entirely. Shoguns were subject to the same kind of manipulation. Typically, the first one or two shoguns in each epoch were shrewd, tough men who ruled by violence and treachery, but they were succeeded by weaklings who were manipulated by their own regents, wives and advisers.

The Soga family in the fifth century were the first in Japan to perfect the technique of using the emperor as a front man, deflecting attention from themselves so they could operate in complete secrecy. For three centuries the Soga fended off all rivals, then were toppled and exterminated by the Fujiwara. Although the style of the Fujiwara was different, they used the same Soga devices to stay in control. To hide their manipulation, corruption and murder, it was

## Korean nobles introducing subversive religions:

The Soga clan **supported the spread of Buddhism when it was first introduced in Japan during the 6th century by monks from Baekje (Japanese Kudara)**. Many Japanese at the time, disliking foreign ideas and believing that this new religion might be an affront to the traditional "kami" or spirits and gods, opposed Buddhism.



Wikipedia

[https://en.wikipedia.org/wiki/Soga\\_clan](https://en.wikipedia.org/wiki/Soga_clan) ::

[Soga clan - Wikipedia](#)

Judaism certainly reached Japan. The extent of its spread and influence is still undetermined....The concrete facts are that in the province of Yamato [= ancient Washū, in the modern prefecture of Kyōto, which surrounds the city of Kyōto, the former capital of Japan and still its third largest city, southwest of Tokyo] there are two ancient villages, Goshen and Menashe (Manasseh). For these names there is no Japanese etymology. The legend is that in the third century of our era a strange people of about one hundred silk raisers appeared. In the census of the year 471, this people numbered eighteen thousand six hundred and seventy and were highly esteemed in the province. A temple known as the "Tent of David" still stands where they first settled. Figures of a lion and a unicorn standing at the entrance are called "Buddha's dogs" by the Japanese....A folk-legend still current says that the founder of the sect, when a child, was found in a little chest floating upon the water. The people today call themselves Chada, "The Beloved." This is traditionally the meaning of "David." But it may reflect "Chasid" [= a member of the Jewish sect of Chasidim, ancient terrorists whom the Romans called Sicarii from their favorite method of murdering civilized men; they are commonly called Zealots, from the Greek word used to designate the terrorists by Josephus and in the "New Testament"].

In the city of Usumasa, on a site belonging to one of the oldest Chada families, is a well some fifteen hundred years old. Upon the stone curbing the word "Israel" is engraved.... The Chada came by way of Korea, where they had an academy in Piang Yang. Its name was Ypulan, in Chinese hieroglyphs [sic!]. Professor Anasaki, of the University of

*The Yellow Peril p.7*

## Korean Significance in Jewish Eurasian Chabad Messianism:

[https://www.chabad.org/kabbalah/article\\_cdo/aid/4030787/jewish/Korea-in-Kabbalah.htm](https://www.chabad.org/kabbalah/article_cdo/aid/4030787/jewish/Korea-in-Kabbalah.htm)

'Rabbi Nachmani's prediction was shocking for many reasons. He had accurately predicted the Six Day War in 1967 and the Yom Kippur War in 1973, giving credence to his prediction, but it was inconceivable that the threats he mentioned, all posing the greatest dangers to Israel at the time, would vanish. As time has shown, that is precisely what has happened since the rabbi made his speech.

Even more perplexing was his prediction that North Korea would threaten Israel, since North Korea was not even considered a real threat to any country other than South Korea at the time.

That has changed dramatically in recent years. Since its first nuclear test ten years ago, North Korea's weapons testing has increased in frequency and size. Coupled with its missile program, condemned by the UN and neighboring countries, North Korea has made its aggressive intentions and capabilities clear. Earlier this month, White House representative Nick Rivero was quoted saying the United States was "very close" to engaging in some sort of retaliation towards North Korea.

In Rabbi Nachmani's prediction, he provided an oblique Biblical reference to support his claim that the distant country would one day become a major threat. He warned that 'She'ol' would come to Israel. ***She'ol is Hebrew for Hell, but it is spelled the same way in Hebrew as Seoul, the capital of South Korea [Prediction of Korean Reunification? Unification Church?].*** The rabbi cited a verse hinting at the name of the distant city with nuclear overtones'

'Bar Leib explained that Rabbi Nachmani's reference to North Korea had its source in the Zohar, the foundational work of Jewish mysticism. He cited a section of the Zohar (VaEira 32a) which

states that the nation of Islam would be given 1,300 years to rule in the land of Israel, 100 years for every year until Ishmael was circumcised. After that period, **a nation "from the edge of the earth" would be aroused against Rome [Edom/The West] and wage war against it for three months.**

"The globe does not have an edge," acknowledged Bar Leib. "**But the international date line runs through North Korea. That line is in effect the dividing line on the globe, technically the beginning and the end.**"

The Zohar, Bar Leb notes, quotes a verse in Isaiah which describes this catastrophic war with the country at the edge of the world.'

## **DALAI LAMA AND KGB ASSET SHOKO ASAHLARA:**

### **THE JAPANESE DOOMSDAY GURU SHOKO ASAHLARA AND THE XIV. DALAI LAMA**

<http://www.trimondi.de/SDLE/Part-2-13.htm>

'On March 20, 1995 there was a poison gas attack in Tokyo's underground system that killed a number of people and injured around 5,500 further victims and shook the world public. It was a sect leader, Shoko Asahara, who gave the command. Asahara was born in 1955 as the son of a large Japanese family. As he could barely see, he had to attend a school for the blind. After finishing school he tried without success to gain admittance to Tokyo University. In the following years he became involved in Asian medicine and started to practice various yoga exercises. He married in 1978. This marriage produced six children. The first spiritual group, which he founded in 1984, was known as *AUM Shinsen-no-kai*, that is, "AUM — Group of the mountain ascetics".

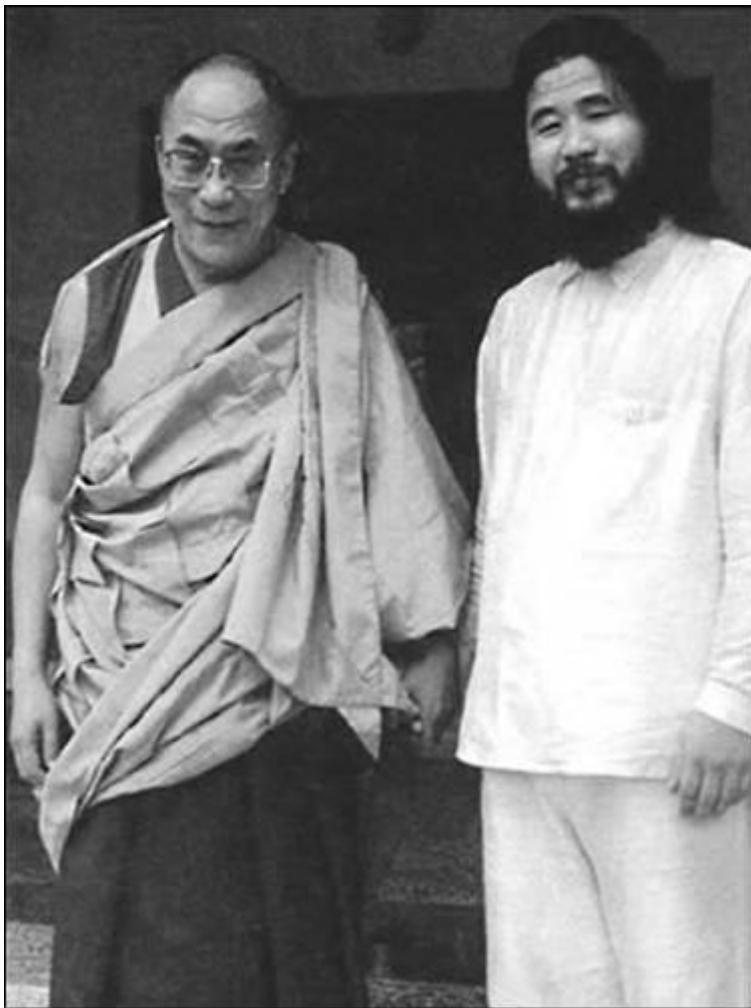
Shoko Asahara's relationship to the Fourteenth Dalai Lama

The „mystic” history of the AUM sect began in India in 1986. Shoko Asahara had wandered through the southern slopes of the Himalayas for weeks visiting Buddhist monasteries. This journey was supposed to mark the end of years of pilgrimage through the most varied esoteric landscapes: „I tried all kinds of practices such as Taoism, Yoga, Buddhism, incorporating their essence into my training. My goal was supreme spiritual realization and enlightenment. I continued the austere practices with Buddhist texts as my only resort. Finally, I reached my goal in the holy vibration of the Himalayas. I attained supreme realization and enlightenment. [...] I also acquired supernatural powers” (Asahara, 1991, vol. 2, p. 13). Upon returning to Japan he changed the name of his yoga group and called it *AUM Shinrikyo*, which means roughly „AUM — Doctrine of the absolute truth”. From this point on, Asahara's world view was shaped by the compassionate ethos of *Mahayana* Buddhism: „I could not bear the fact that only I was happy and the other people were still in the world of suffering. I began to think: I will save other people at the sacrifice of my own self. I have come to feel it is my mission. I am to walk the same path as Buddha Shakyamuni” (Asahara, 1991, vol. 2, p. 13).

But the Himalayas did not yet loose their hold over him. Almost a year later, in February 1987, Shoko Asahara stood before the Fourteenth Dalai Lama. He was received by the supreme *Kalachakra* master in person. He probably first met him in the year 1984, as His

Holiness conducted a ceremony in Tokyo at the invitation of the Agon-shu sect. Asahara was at this stage still a member of this religious community.

The Japanese would later report the following of his meeting in Dharamsala: “Imagine my delight at being able to meditate with His Holiness, the Dalai Lama, ... And in His Holiness’s private meditation room! ‘I’ll sit here where I always sit; you sit there,’ he instructed me. ‘Let me give you a Buddha image.’ ... After a few minutes of loud, deep breathing, all traces of the Dalai Lama vanished. He must have completely stopped his breath. At that moment, the astral vision of the golden face of Shakyamuni Buddha radiated from my *ajuna chakra*. The vision persisted steadily, without a flicker. ‘Ah, this is the Buddha image the Dalai Lama was talking about,’ I thought. I continued my meditation” (Bracket, 1996, p. 68). Smiling, the Dalai Lama then took his leave of him after an intensive exchange of ideas with the following words: “Dear friend, ... Look at the Buddhism of Japan today. It has degenerated into ceremonialism and has lost the essential truth of the teachings. ... If this situation continues, ... Buddhism will vanish from Japan. Something needs to be done” (Kaplan and Marshall, 1996, p. 13). Thereupon the god-king entrusted him with a spiritual mission: “You should spread real Buddhism there [in Japan]. ... You can do that well, because you have the mind of a Buddha. If you do so, I shall be very pleased. It will help me with my mission” (Kaplan and Marshall, 1996, p. 13). Asahara was indeed more than happy. Afterwards, His Holiness blessed him with water and posed for a photo with him. Eight years later this photo was to appear in all the newspapers of the world. From now on, the Japanese guru referred to himself as a pupil of the Fourteenth Dalai Lama. The god-king’s final version of affairs is different. He never commissioned the Japanese to do anything at all, nor established any special relation with him, and definitely did not take him on as a *sadhaka*. For him Asahara was just one of the many hundreds of worshippers and visitors whom he met with in the course of a year. After the fact, His Holiness made a critical pronouncement with reference to the Japanese guru, which he obviously took to apply to others, but not himself: “I am suspicious of miracles and supernatural powers. Believers in Buddhism should not rely to much on a specific leader. This is unhealthy” (*Tibetan Review*, May 1995, p. 9).



*The Dalai Lama and Shoko Asahara*

But Asahara was not a complete *nobody* for the god-king. According to the German magazine, *Stern*, they had met five times since 1987 (*Stern* 36/95, p. 126). Amazingly, weeks after the first poison gas attack, His Holiness still called the guru a “friend, although not necessarily a perfect one” (*Stern* 36/95, p. 126). Then a document from 1989 came to light in which the *Kundun* thanked the AUM sect for donations and confirmed that they “encouraged public awareness through religious and social activities” (*Focus* 38/95, p. 114). On January 21, 1989 Asahara had sent the sum of \$100,000 to Dharamsala for the assistance of Tibetan refugees. As a kind of service in return he received an official note from the *Council for religious and cultural affairs of His Holiness the Dalai Lama* in which one can read: “To the best of our knowledge, AUM attempts to promote public well-being through various religious and social activities, for example through instruction in Buddhist doctrines and yoga” (*Focus* 38/95, p. 116–117).

On February 8, Asahara wrote back: “It is my fervent wish that Tibet will return to the hands of the Tibetans in the near future. I am willing to do whatever I can to be of help” (Shimatsu, I). The Japanese guru’s gratitude is only too easy to understand, then with the aforementioned note in his hand he succeeded in being recognized as a religious body by the Japanese administration and thus exempt from taxes.

Admittedly there was a certain cooling of relations between the two religious leaders before the poison gas attack, since Tibetans in exile from Japan had sharply criticized Asahara's public appearances. Yet he simply ignored such criticisms. This is shown by his spectacular letter to the *Kundun* of February 24, 1995, which was sent about a month before the events in Tokyo. The letter leaves no room for doubt about how deeply the Japanese sect leader felt himself to be connected to the Tibetan religious sphere. In it Asahara not without pride announces that his son, Gyokko, is the reincarnation of the Panchen Lama who died in 1989: "May I report to His Holiness most humbly that I am convinced that Gyokko is a reincarnation of Panchen Rinpoche" (Shimatsu, I, HPI 008).

As evidence for this suspicion Asahara appeals to synchronicities and miraculous signs. Like the Panchen Lama, his son was also deaf in one ear. Yet the vision which appeared to the child's mother was even more unambiguous: "A boy flying in spurts over a snowy mountain range with his legs crossed in a full Lotus posture. A low male voice said: 'Panchen Lama'. The voice continued, 'Tibetan Buddhism is finished. I have come to rebuild it ...'" (Shimatsu, I).

Asahara also met with other high Tibetan tantra masters — Khamtrul Rinpoche, for example, an important Nyingmapa teacher, and Kalu Rinpoche, the *Kalachakra* specialist of the Kagyupas whose multifarious activities we have already considered. There is supposed to have been a meeting between the Tibetan scholar, Khamtrul (who the *Kundun* had prophesied to be the future *Rudra Chakrin*), the Dalai Lama, and a member of the AUM sect (Hisako Ishii) at which the publication of esoteric teachings of Padmasambhava in Japanese was discussed. According to statements by Asahara, Khamtrul Rinpoche confirmed his "perfect, absolute, divine wisdom" (quoted by Repp, 1997, p. 18). On May 24, 1989, the Tibetan is supposed to have issued the Japanese guru with the following letter of recommendation:

"Teacher Asahara is my old friend, and I consider it an honor to be able to say the following in favor of him and of his religious activities:

1. I am filled with boundless admiration for Teacher Asahara's innate Buddhist traits, like enthusiasm for his work, goodliness, generosity, and selflessness.
2. He is an experienced and qualified meditation; tantra; and yoga instructor.
3. On the condition that he receives fitting recognition, Teacher Asahara can become a truly well-known teacher of Buddhism, who is capable of re-establishing the true doctrine of the Dharma in Japan.
4. I also know that AUM Shinrikyo, Teacher Asahara's religious organization, is a religious association that distinguishes itself through discipline and good organization and wide-ranging activities in order to suitably further social well-being.
5. Teacher Asahara's sympathy and assistance in regard to the people and culture of Tibet is an example of generosity and concern for the poor.

6. It is painful for me to see that AUM, with no regard for its good intentions and activities, has up until now not found the recognition and support it is due from the Japanese government.
7. I emphatically recommend that AUM be accorded the justly deserved status of a tax-free organization, and that it likewise receive all necessary governmental and social privileges. Many thanks, Khamtul Giamjang Dontup Rinpoche.” (AUM Shinrikyo, HPI 013)

In Sri Lanka, the land of Theravada Buddhism, he was additionally praised as the “greatest religious person in Japan” and “the only one who can save the world” (also quoted by Repp, 1997, p. 18). The Prime Minister gave him a Shakyamuni relic, thus equipping him with an important symbol of authority. Then, in the foreword to one of his books it also says “The Buddha of our times is Shoko Asahara” (quoted by Repp, 1997, p. 18). And the guru preaches to his followers “You ought to become Buddhas yourselves. You should preach my teachings, or rather the cosmic truth, and should produce many Buddhas. Spread the AUM system of training on a global scale and scatter Buddhas around the whole world. If we accomplish this, all battles and conflicts shall come to an end” (quoted by Repp, 1997, p. 35).

In light of the in hindsight extremely embarrassing meetings of the *Kundun* and high Lamaist dignitaries with Shoko Asahara, His Holiness’s representative in Japan (Karma Gelek Yuthok) issued a interesting communiqué some weeks after the attack. Before the world press Karma Gelek Yuthok explained that “Whatever little relationship Asahara had with His Holiness the Dalai Lama and other Tibetan lamas fell purely under the religious domain in spirit and deed. I had nothing to do with the world-shocking criminal acts known and alleged to have been committed by the AUM cult. It is unthinkable that His Holiness the Dalai Lama is related with the criminal acts of AUM simply because of his casual spiritual relationship with Asahara” (Samdup).

We see this in a completely different light, however. It was precisely because of these *spiritual* encounters with the god-king and his “viceroys” and his intensive study of the Tibetan/tantric esoterica and apocalyptic that the inexorable madness developed in Asahara’s mind which made him become the *doomsday guru* of the western press.

#### The staged Shambhala war

Let us begin, then, to present the “spiritual” evidence and incriminating material piece by piece: there is no doubt that Asahara believed himself to be the incarnation of a *Shambhala* warrior and was absolutely convinced that he was acting as a delegate of the mythic kingdom. “There will be a final battle between Rudra Chakrin, the king of *Shambhala*, and a foolish being called *Vemacitta*. The war at the end of this century is the last event seen by many prophets for the past several thousand years. When it happens, I want to fight bravely”, the guru had proclaimed via his radio station four (!) months before the Tokyo assassination (on December 4, 1994) (Archipelago, I, HPI 003). Rudra Chakrin (“the terrible wheel turner”), the militant doomsday king of Shambhala, is also an epithet of the Indian god, Shiva. The destroyer god and the Buddha blend into one figure for Asahara, just as they merge into one as the final Shambhala

king, Rudra Chakrin, in the *Kalachakra Tantra*. As his followers were called upon “to have the purest faith in the guru, the Great Lord Shiva, or the Buddhas”, Asahara declared in December 1990 that “Here, the Buddhas and the Great Lord Shiva mean the guru [Asahara], who is their incarnation” (quoted by Repp, 1997, p. 18). Or, even more succinctly: “The first thing you should do is to understand the Great Lord Shiva, the Buddhas, and the guru as one, as the embodiment of truth and to take refuge in them. Refuge means to learn their teachings, to make sacrifices, and perform services for them (quoted by Repp, 1997, p. 30). As early as in spring 1985, whilst meditating on the beach at Miura, south of Tokyo, he was visited by a vision of Shiva “the god of light who leads the armies of the gods” who “charged him with building an ideal society made up of those who had attained psychic powers, a society called the Kingdom of Shambhala. ...

Asahara’s seaside epiphany was the origin of his claim to be a messiah and his leadership role in Armageddon, or final war, which would destroy Japan” (Brackett, 1996, p. 66). A sect pamphlet suggests that Asahara himself came from Shambhala and had descended to earth in order to direct and save it: “This kingdom (Shambhala), ruled by the god Shiva, is a world where only those souls which have attained the complete truth of the universe can go. In Shambhala, the ascetic practices of messianic persons have made great advances in order to lead souls to *gedatsu* (emancipation) and save them. Master Asahara has been reborn from there into the human world so that he might take up his mission as a messiah. Therefore, the Master’s efforts to embody truth throughout the human world have been sanctioned by the great will of the god Shiva” (quoted by Brackett, 1996, 70).

In his own words, Asahara drew up a “Japan Shambhalization Plan . This was said to be “the first step to Shambhalizing the world. ... If you take part,” he explained to his readers, “you will achieve great virtue and rise to a higher world” (Kaplan and Marshall, 1996, p. 18). IN the pamphlet already quoted above, it says, “For that reason Aum Shinri Kyo’s plan to transform Japan into Shambhala was presented. This plan is without equal in its scope, as it wants to extend Aum’s sacred sphere throughout all of Japan, making Japan the base for the salvation of the whole world by fostering the development of multitudes of holy people. This plan cannot be realized without the help of our believers. Please come and join us!” (quoted by Brackett, 1996, p. 70). The two journalists, David E. Kaplan and Andrew Marshall, with somewhat too little fantasy and far too restrictively see this “*Shambhala* project” as a plan “to open AUM offices and training centers in every major Japanese city and establish a ‘Lotus Village’ or utopian community where AUM members would survive Armageddon” (Kaplan and Marshall, 1996, p. 18). But whatever Asahara may have understood by this, *Shambhala* was for him the guiding star that led him into the abyss and that he deliberately followed. One of the songs the members of the sect had to listen to daily on headphones goes “*Shambhala, Shambhala!*”

The sect’s system of rituals is Tantric Buddhist

Asahara became familiar with the teachings of Tantric Buddhism at a very early stage. In the early 1980s he joined a religious group by the name of Agon Shun (founded by Seiyu Kiriyama), which among other things employed sexual magic rites to attain rapid enlightenment. Asahara, despite having been a keen pupil, left the group and turned to the preferred teachings of Mahayana Buddhism. HE saw himself as an orthodox Buddhist who wanted to anchor afresh the “Four Noble Truths”, the “Bodhisattva vow”, and the system of monks and nuns in decadent Japan. After his contacts with the Tibetan lamas, however, this pure Mahayana orientation became increasingly complemented by tantric practices and viewpoints. In the spring of 1990

he introduced what he called the *Tantra-Vajrayana System of Practice* as a discipline of AUM *Shinrikyo*. Some time later a journal by the title of *Vajrayana Sacca* appeared.



*Shoko Asahara in Front of a Tantric Deity*

From this point on the gateway to the legitimization of any crime lay open. In accordance with the tantric “law of inversion” the low was from now on inverted into the high. „Bad deeds”, the young tantra master wrote, „instantly change into good deeds. This is a tantric way of thinking” (Asahara, 1991, vol. 1, p. 65). At another point it says, “If the guru possesses a crystal clear spirit, if a being can see through everything, then for him there are no lies; lies no longer mean anything to him. [...] Good and evil also change according to their circumstances. Somebody who has lied so as to motivate another to follow the practice of truth, for instance. The fact that he has lied will certainly bring him bad karma, but the fact that he led somebody to the truth brings him merit. Hence, what one chooses to stress depends upon what one is aiming for. In the practice of Mahayana, this kind of exercise is not used. From a tantric point of view it is seen as good, then you will be of use to others because of your self-sacrifice” (quoted by Repp, 1997, p. 32). We also learn of Asahara’s commitment to the “crimes” of Tantric Buddhism from the charges laid against him by the state prosecutor: “The teachings of esoteric Buddhism from Tibet were really quite horrible”, he is supposed to have said, “If, for example, a guru ordered a pupil to kill a thief, the pupil did so, and treated the deed as a virtuous one. In my previous existence I myself killed somebody at the guru’s command” (Quoted by Repp, 1997, p. 33).

True to the tantric doctrine, Asahara explained the sexual magic symbolism of his system as follows: “For normal Japanese sensibilities it is a very obscene image. A man and a woman in

sexual embrace. But the facts of the matter are quite different [...] This consort can be Parvati [Shiva's wife] or Dakini, and if one practices guru yoga the union is the holy union to create our astral bodies. It is the union of yin and yang" (quoted by Repp, 1997, p. 27). He regularly held public lectures about *Kundalini Yoga*, he even spoke about the "fire serpent" in the Moscow sport stadium — naturally without going into the sexual magic practices of his *Tantra-Vajrayana System*. As the highest guru, all the women of the organization were at his disposal both on the basis of divine benevolence and *de facto*, and he made frequent use of this right, but it did not prevent him from granting his wife (Tomoko Ishii) the highest spiritual rank in the sect aside from his own. Just as in Tibet's monasteries, the tantric union with a *karma mudra* was for him exclusively the privilege of the highest initiates. In contrast, the main body of AUM members had to submit to a strict commandment of sexual abstinence. Anyone who was caught masturbating had to spend several days in solitary confinement.

This, however, was only the case — and here too we can see how strictly Asahara adhered to *Vajrayana* laws — if it came to ejaculation; other than that he recommended the exact opposite to his male pupils: "Masturbate daily, but do not ejaculate! ... Continue this for ten days. Then start masturbating twice a day ... Find a picture of your favorite entertainment star, preferably nude. Use the photo to activate your imagination and start masturbating four times a day" (Kaplan and Marshall, 1996, p. 159). The number of daily masturbations is increased further in the course of the initiatory path.

By the sixth week the time has come. A female partner is found and given a little alcohol to drink. Then the couple withdrew together and began first with "some petting" in which the adept stroked the nipples of his *mudra* and stimulated her clitoris. Afterwards he copulated with the girl according to a predetermined rhythm that was always derived from factors of the number nine: keeping still for 81 breaths, moving the phallus in and out nine times; keeping still for another 81 breath units, 27 times in and out, and so forth. It is not clear from the translation by Kaplan and Marshall whether here too the seed is retained. At any rate they had to "always let her come first" (Kaplan and Marshall, 1996, p. 160).

The offering up of the wisdom consort to the guru necessary in the high tantras was likewise practiced by the AUM sect. A pupil who made his girlfriend available justified this offertory act as follows: "If she and the guru fuse together her mental level rises. ... By sacrificing himself, he pours his energy into a woman. It's better [for her] than fusing with me" (Kaplan and Marshall, 1996, p. 161). Asahara also made use of this reason: "This is a Tantric initiation. Your energy will rise quickly and you'll achieve enlightenment faster", he is said to have told a reluctant female pupil whilst he tore the clothes from her body (Kaplan and Marshall, 1996, p. 158).

Asahara also worked with the tantric fluids of blood and sperm. He had his own blood drawn off and offered it, often for high prices, to the members of the sect as a cure-all. His hair was boiled and drunk as a kind of tea. Even his bathwater is supposed to have been sold as a holy substance. Such practices were also widespread in Tibet's monasteries, for example the excrement of the great lamas was considered to be a medicine and sold well when manufactured into pills with other substances.

The science department of AUM, it was said one day, had discovered that the “DNA of the master” possessed magic characteristics and would grant anyone who drank it supernatural powers (*siddhis*). This was about Asahara’s sperm, a small flask of which went for the price of \$7000 according to Kaplan and Marshall. Here too there is an allusion to the sperm gnosis of the *Kalachakra Tantra*, where the master gives the pupil to taste during the “secret initiation”.

Likewise the horror scenarios the members of the sect had to go through in order to practice fearlessness are also tantric. “Delinquents” who transgressed the rules of the order were locked up in small chambers and had to watch videos of one horror film after another. Via a loudspeaker they were inundated with constant death threats.

Already after his first trip to India Asahara believed himself to be in possession of “supernatural powers” (*siddhi*). He claimed he could make contact with the dead and read the thoughts of others. Like the “*maha siddhas*” he was said to be able to walk through walls. “In the future ... I will be able to fly freely through the sky” (Kaplan and Marshall, 1996, p. 7), he prophesied. He Later he developed the “Divine Ear” and was, on his own account, in a position “to hear the voices of the gods and humans” (Kaplan and Marshall, 1996, p. 199).

#### Asahara’s gods

The metaphysics and spiritual practices of the sect were primarily dominated by Tibetan Buddhist images and exercise. Basically, “AUM Supreme Truth”, we learn from Kaplan and Marshall, “became a familiar New Age blend of Eastern religion and mysticism. Its beliefs and rituals were drawn heavily from Tibetan Buddhism, its physical rigor from yoga” (Kaplan and Marshall, 1996, p. 15). He himself referred to his rituals as “Tibetan Buddhism” (*Tibetan Review*, May 1995, p. 9).

Of course, this is rejected by Dharamsala with protestation, in that the blame for the Japanese’s practices is (as often happens) pinned on the Hindu competition: „The rituals he teaches his disciples include practice of yoga, levitation and other acts that are neither Tibetan nor Buddhism and are more akin to ritual of Indian *sadhus* (Hindu ascetics). The teacher as well as the disciples wear flowing white robes, something that no practitioner of Buddhism does” (*Tibetan Review*, May, 1995, p. 9). This too is not entirely correct — in certain scenes from the *Kalachakra* ritual white robes are worn, and all the priests of *Shambhala* are dressed in white.

Asahara regarded himself as an incarnation of Buddha Shakyamuni. Publicly he declared that he was “at the same level as Buddha” (Kaplan and Marshall, 1996, p. 25). In Bihar in India he sat upon the sacred seat and announced to those present, “I am Buddha” (Kaplan and Marshall, 1996, p. 67). “The Buddha in our times is Master Shoko Asahara”, was the praise of his pupils (Kaplan and Marshall, 1996, p. 67). Many of the members of the sect were given Buddhist names. His closest collaborator, the sect’s *éminence grise*, Kiyohide Hayakawa, was called

“Tiropa” (i.e., Tilopa) after the great *Kalachakra* master. The guru recognized him as “a Bodhisattva in his past life” and declared that “without Master Tiropa’s efforts there would be no AUM Supreme Truth” (Kaplan and Marshall, 1996, p. 75). It was Asahara’s proclaimed intention to Buddhize the planet. “Spread the training system of AUM on a global scale”, the guru preached, “and scatter Buddhas over the world” (Kaplan and Marshall, 1996, p. 16).

We have discussed in detail the description of Tantric Buddhism as a solar cult. Asahara also made appearances like a sun priest and like the prophet of a coming empire of light: “After insubstantial religions with pseudo-light, there will be a religion which produces light as the sun does, and it will change the future” (Archipelago, I, NPI 003).

Although his system of rituals was decisively influenced by Tibetan mysticism, this was not universally true of the gods. Here, in accordance with the guru’s world concept, the deities of other religions were also invoked. Since these were, according to the laws of Tantrism, nothing more than the yogi’s projections the doctrine was able to easily overcome the cultural hurdles.

Behind Asahara’s decision to carry out his act of destruction lay the Indian god, *Shiva*, the lord of destruction. The latter appeared to him a number of times, the guru said, and confirmed his enlightenment in his own words. The members of the sect were from now on expressly required to replace their own wills with the will of *Shiva*. One epithet of this god who lays waste to the world so as to subsequently produce it anew in the violent cycle of death and rebirth, is *Rudra*. Translated from the Sanskrit it means the “terrible one”, the “wild one”, the “violent one”. As the *Rudra* of the apocalyptic fire (*Kalagni Rudra*) he destroys the universe and time itself (White, 1996, p. 232). “Once it has consumed the waters of the ocean,” it says in a tantric text, “it will become the *Kalagni Rudra*, the fire that consumes time” (White, 1996, p. 232). There can be no doubt that Asahara adopted *Rudra*’s will to destroy from Tantric Buddhism. This is probably also true of the name: *Rudra Chakrin*, the 24th *Shambhala* king who contests the final battle, undoubtedly combines the characteristics of Buddha and of the wrathful *Shiva* in his person. That is exactly what Asahara sought to do. Incidentally, the region around Dharamsala, the seat of the Dalai Lama and the Tibetan Government in Exile, is from a Hindu point of view dedicated to the god *Shiva*.

The Japanese guru does not stop at making loans from Christianity either. After his first reading of the Bible he already announced: “I hereby declare myself to be the Christ” (Kaplan and Marshall, 1996, p. 67). Afterwards he wrote a book on this topic and in it drew attention to his similarities to Jesus of Nazareth: “Jesus changed water to wine, I changed ordinary water to the water that emits light” (Kaplan and Marshall, 1996, p. 18). Here, Asahara is referring to a transformatory miracle he performed in the presence of his pupils. From his own lips we learn “I am the last messiah in this century” (Kaplan and Marshall, 1996, p. 67).

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“The guru’s most insistent megalomaniac claim was to deity. In addition to declaring himself an avatar of *Shiva*, he professed to have achieved ‘the state of a Buddha who has attained mirror-like wisdom’ and to be the ‘divine emperor’ of Japan and the world; the declared Christ, who will

‘disclose the meaning of Jesus’ gospel’; the ‘last twentieth-century savior’; the ‘holiest holy man’, one ‘beyond the Bible’; and the being who will inaugurate the Age of Aquarius and preside over a ‘new era of supreme truth’. For disciples transfixed by guruism, he could indeed be all these things (Lifton, 2000, p. 167)

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The fantasy worlds of certain comics also had an influence upon him. It is a fact that Asahara and members of the sect took the virtual reality of the comic strips for real. The same is true of science fiction novels. Isaac Asimov’s famous *Foundation* epic was declared to be a kind of holy book. In it we can read the following sentences: “The Empire will vanish and all its good with it. Its accumulated knowledge will decay and the order it has imposed will vanish” (quoted by Kaplan and Marshall, 1996, p. 29). Additionally Asahara was convinced that extraterrestrials constantly visit our planet. He was, however, not on a friendly footing with them, as he believed among other things that they fed themselves with human flesh. From the world of “esoteric fascism” he had his reverence for Adolf Hitler, who was said to be still alive and be landing with an escort of UFOs in the near future.

#### The Japanese Chakravartin

Within his group the “Buddha of our times” had an absolute power monopoly. He was lord over life and death in the truest sense of the word, the there were cases where members who resisted his will were tormented to death. In accordance with the absolutification of the teacher drawn from the tantras, he demanded that his pupils replace their own will with his own.

But for Asahara power was not just spiritual in nature. He combined practical political concepts with it very early on. When as a younger man he applied albeit unsuccessfully for admission to Tokyo University, he wanted to become the prime minister of Japan. Later he saw himself at the head of a Japanese Buddhocracy. He prophesied that he would soon ascend the imperial throne and created a shadow cabinet from among his people. Yet the guru was not even to be content with this role as a *Tennos*. Asahara intended to establish a “millennial kingdom” (!) which was to span the entire planet. He called his political model the “Supreme State”. Kaplan and Marshall comment that this description “leaves no doubt about who would inherit the world. And on top of the great empire, ruling serenely over the cosmos, sat Shoko Asahara, now deemed the Holy Monk Emperor” (Kaplan and Marshall, 1996, p. 157). The claim to the world throne of the *Chakravartin* was thus a political program: “I intend to become a spiritual dictator ... A dictator of the world”, the *doomsday* guru openly proclaimed (Kaplan and Marshall, 1996, p. 25).

The financial motivations which Kaplan and Marshall attribute to him were thus not his first priority. He considered them to be only means to an end. A Japanese expert on the sect has expressed this most clearly: “Asahara distinguished himself from the other cult leaders in that he did not spend large sums of money upon himself. ... His primary goal was to attain power” (Repp, 1996b, p. 195).

#### Murder, violence, and religion

Only a few months before it came to an explosion of violence, Shoko Asahara attempted to gain power via legal means — he founded a party (the Truth Party) and stood for election. Even this short sequence in his religious political career demonstrates how deeply allied to Buddhism in general and Tibetan Buddhism in particular he felt himself to be. He formed a shadow cabinet from among the members of his sect and gave these the names of either pupils of the historical Buddha or of high Tibetan lamas. [1] The ostentatious election campaign ended in a disastrous defeat. It is said that not even all the members of the sect voted for him. Soon afterwards he turned to the tactics of terror.

Asahara's aggression arose from its opposite. Everything began with his proclaimed self-sacrifice in the sense of Mahayana Buddhism. One of the mantras which the members of the sect had to repeat constantly went as follows: "I make a joy of my suffering; I make the suffering of others my own suffering" (Repp, 1996a, p. 45). Completely in the Buddhist tradition, the guru wanted "to rescue people from their suffering" and "to lead the world to enlightenment".(Kaplan and Marshall, 1996, pp. 14-15). Thus, in this early phase the rejection of violence was one of his highest ethical principles: "Nonviolence", Asahara said, "means to love every living creature", and at another point he declaimed that "killing insects means accumulating the bad karma of killing" (Kaplan and Marshall, 1996, p. 50).

But in accordance with the tantric "law of inversion", and thanks to the fact that the Buddha can also appear in his terrible form as *Heruka*, this nonviolence soon became transformed into its exact opposite — cold-blooded terrorism. We spare ourselves the details of the sect's numerous crimes. These include cases of imprisonment, extortion, bodily harm, child abuse, torture and all kinds of murder. The police charged Asahara's followers with a total of 27 murders.

The murder of certain individuals was legitimated by a ritual which Asahara called *phowa* and which he had also imported from Tibetan cultural circles. This was understood to involve the deliberate leading of a soul to a higher spiritual level so that it could be freed from the harmful karma which clung to it in this current life. From a Tibetan point of view *phowa* practices can also include the murder of an individual. Asahara committed his followers to murder through an oath in the form of a prayer known as the "Vajrayana Vow" that required complete subjugation to the guru and the practice of *phowa*. It was recommended that the following prayer be recited "a thousand, a million, a billion times" (Brackett, 1996, p. 96).

*I take refuge in the Tantra Vajrayana!*

(repeated four times)

*What is the first law?*

*To be mindful of the Buddha.*

*And in Tantra Vajrayana,*

*the Buddha and the Guru are identical.*

*I take refuge in the Guru!*

(repeated four times)

*What is the Guru?*

*The Guru is a life form born to phowa all souls.*

*Any method that leads to salvation is acceptable.*

*My life will come to an end sometime.*

*It makes no difference if the end comes in twenty years,*

*thirty years, or eighty years,*

*It will come regardless.*

*What's important is how I give my life.*

*If I give it for salvation,*

*eliminating all the evil karma I have accumulated,*

*freeing myself from all karma, the Guru and Shiva*

*and all winners of truth*

*will without fail lead me to a higher realm.*

*So I practice the Vajrayana without fear.*

*The Armageddon taught in the Bible approaches,*

*The final battle is upon us.*

*I will be among the holy troops of this last great battle*

*And phowa the evil ones.*

*I will phowa one or two evil ones.*

*Phowa is the highest virtue*

*And phowa is the path to the highest level of being.*

(Brackett, 1996, pp. 96-97)

In the end, the Tibetan *phowa* ritual became the guiding principle behind the acts of terrorism and also played a significant role in the prosecution's case against Asahara. There, the following incriminating quotations from the guru were also tabled: "If your guru commands you to take somebody's life it is an indication that this person's time is already up. With other words you are killing this person at precisely the right time and making possible the *phowa* of this person. [...] The end justifies the means. Take the example of a person who is burdened by so many sins that he is certain to go to hell. If an enlightened person decides that it would be best to put an end to his life and to really kill him, this act would generally be seen by society as a straightforward murder. But in the light of our teachings the killing comes to the same thing as making his *phowa* possible for this person. Every enlightened person would see at once that both the murderer and the murdered benefit from the deed" (quoted by Repp, 1997, p. 33).

The guru justified all of his orders to kill by appealing to the Tibetan practice of *phowa*, even in the case of the one-year-old son of the lawyer, Sakomoto, who took the sect on legally: "The child ended up not being raised by Sakomoto, who tried to repeat bad deeds". It would be "born again in a higher world" (Kaplan and Marshall, 1996, p. 42). According to Kaplan and Marshall, the guru is also supposed to have said that "it is good to eliminate people who continue to do bad things and are certain to go to hell" (Kaplan and Marshall, 1996, p. 50). This was primarily directed at the immediate opponents of the sect, like the parents of members, lawyers and journalists.

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"Within Aum, Asahara's attack guruism was anchored in what was called the *mahamudra*. In Tibetan Buddhism, the term refers to a state in which a devotee achieves 'the unity of emptiness and luminosity' and, thereby, 'the purification ... [of] the transitory contamination of confusion.' The concept was sometimes conceived in this way in Aum, and a few of Asahara's closest disciples were described as achieving *mahamudra*. But given Aum's atmosphere, attaining *mahamudra* came largely to mean the overcoming of all resistances to an absolute and unquestioned dedication to the guru himself" (Lifton, 2000, p. 63).

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### The Japanese Armageddon

Asahara made himself familiar with the "theologies of destruction" early on. A year after his visit to the Dalai Lama (in 1988) he began with his study of the *Apocalypse of St. John*. The *Prophecies of Nostradamus* followed soon after. This French prophet became a leading light for the sect. On the basis of inspirations whispered to him by the terror gods, the guru now developed his own apocalyptic prognostications.

At first they concerned rescue plans. The planet was supposed to be in danger and AUM had been chosen to secure world peace. But then the prognoses became increasingly gloomy. The planetary countdown was said to be in the offing: „In my opinion" Asahara said, „the realm of desire by the law of this universe, has already entered the process of going back to its original form to where it all started. In short, we are heading for Armageddon" (Asahara, 1996, vol. 2, p. 103). He actually used the Hebrew word "Armageddon". But even now there was still talk of compassion and assistance and Asahara believed that "If AUM tries hard , we can reduce the victims of Armageddon to a fourth of the world's population. ... However, at present, my rescue plan is totally delayed. The rate of survivors is getting smaller and smaller" (Kaplan and Marshall, 1996, p. 31). "And what will happen after Armageddon?", he asked in one of his sermons, "After Armageddon the beings will be divided into two extreme types: the ones who will go to the Heaven of Light and Sound, and the ones who will go to Hell"(Kaplan and Marshall, 1996, pp. 48-49).

His apocalyptic visions are dated precisely: in one of his prophecies from 1987, the year of enlightenment, he says that "Japan will rearm herself in 1992. Between 1999 and 2003, a nuclear war is sure to break out. I, Asahara, have mentioned the outbreak of nuclear war for the first time. We have only fifteen years before it" (Kaplan and Marshall, 1996, p. 16).

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“Any imagined Armageddon is violent, but the violence tends to be distant and mythic, to be brought about by evil forces that leave God with no other choice but total cleansing of this world. With Aum’s Armageddon the violence was close at hand and palpable. Aum was always an actor in its own Armageddon drama, whether as a target of world-destroying enemies or as a fighting force in a great battle soon to begin or already under way. As time went on, however, Aum increasingly saw itself as the initiator, the trigger of the final event” (Lifton, 2000, p. 59).

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Somewhat later, in his book *Day of Annihilation*, there was no longer so much time left. According to this text, Japan would sink into the ocean already in 1996. The end of the world would begin in 1998/99. A pupil saw in a vision how a branch of AUM would move to Jerusalem in 1998 and that members of the sect would be imprisoned there and then tortured. In a triumphant campaign the fellow believers would be freed. Asahara, this prophecy predicted, would die the death of a martyr during the liberation and set off a final world war.

In order to introduce his “Shambhalization of the world”, it was only natural that Asahara would want to lead a great apocalyptic army, then that is integral to the script of the tantric myth. Hence, as he was meditating on the Japanese Pacific coast, one day a powerful voice told him, “I have chosen you to lead God’s army” (Kaplan and Marshall, 1996, p. 12). From this point in time on the sect’s music also changed; in place of the old harmonic New Age music of the spheres, military marches now sounded over the loudspeakers. “The time has come ... We have to fight ... Defeat means death for the guru”, Asahara’s closest intimate wrote in his notebook (Kaplan and Marshall, 1996, p. 154). The connection between the destruction of the world and emptiness invoked by the *Kalachakra Tantra* also had a decisive influence on Shoko Asahara, and even found expression in the title of one of his writings, *From Destruction to Emptiness: A Sequel to the Day of Destruction*.

#### Religion and chemical laboratories

The final war could not be fought without effective weapons. Asahara recruited a small group of highly qualified scientists, all university graduates in the natural sciences: chemists, biochemists, electronic engineers. They were commissioned to establish large laboratories for the manufacture of chemical and biological weapons. According to Kaplan and Marshall colonies of all sorts of deadly bacteria were cultivated there, anthrax, influenza, and even the notorious Ebola virus. The young people dreamed of gigantic laser cannons. “When the power of this laser is increased,” Asahara says, “a perfectly white belt, or sword can be seen. This is the sword referred to in the Book of Revelations. This sword will destroy virtually all life” (Kaplan and Marshall, 1996, p. 207). He was especially fascinated by a “microplasm” weapon with which all living things could be vaporized in seconds. “The weapons used in World War III” he wrote in 1993, “will make the atomic and hydrogen bombs look like toys. At present, the centerpiece of the Russian arsenal is called the star-reflector cannon. The United States has the Strategic Defense Initiative and the extension of this is 'microplasma'" (Archipelago, I, HPI 003).

In particular, Asahara's ingenious scientist, Hideo Murai reveled at the idea of all kinds of apocalyptic weapons of destruction. He was a specialist in electromagnetic (EM) phenomena. For him too, and for his work, the tantric law of inversion would one day take effect. At first Murai began by constructing weapons to defend the cult against the military apparatus of the superpowers. For years his paranoid guru believed himself to be the target of electromagnetic and chemical attacks by the most varied worldly and religious secret services. It was only thanks to his elevated spirituality that he was still alive at all. As redeemer of the world he wanted to rescue humanity from an imminent war of destruction and hence he devoted his thoughts to what countermeasures could be developed. But then came the moment when defense turned into attack. Hideo Murai was commissioned by his guru to develop miraculous weapons that were no longer defensive, but would rather accelerate the end of the world.

The sect now focused on the physical theories and experiments of the famous Serbo-Croatian inventor, Nikola Tesla (1846-1943), who had undertaken extensive research into the enormous electromagnetic (EM) energy fields that are said to span the globe. Tesla believed that influence could be gained over these and that earthquakes could thus be triggered or the weather changed. He is supposed to have designed appropriate machines and conducted successful experiments. In the course of his investigations he reached the conclusion that it would be possible to split the world into two halves like an apple with an "EM experiment". This tempting apocalyptic conception motivated the young scientists at AUM to write to the Tesla Society in New York and to visit the Tesla Museum in Belgrade so as to be able to examine his notes.

In March 1994 Hideo Murai went to Australia with several assistants and carried out electromagnetic (EM) experiments on a sheep station bought by the sect. He is supposed to have built an *all round* machine, which could both evoke earthquakes and act as a shield against nuclear warheads. This apparatus proved to be the ideal weapon of mass destruction for the "final war" (Archipelago, I). There are speculations that the Japanese earthquake in Kobe (in 1995) had an artificial origin and was staged by the technicians of the AUM sect. This may well sound just too fantastic, but on this occasion one of Asahara's prophesies, which were otherwise very rarely fulfilled, came true. Nine days before the big earthquake which shook the Hanshin region, on January 8, 1995 the guru announced on a radio program that "Japan will be attacked by an earthquake in 1995. The most likely place is Kobe" (Archipelago, II, HPI 004). After the event AUM announced that the infrastructure of the province of Kobe with its skyscrapers and major bridges had been "the best place for simulating an earthquake-weapon attack against a big city such as Tokyo. Kobe was the appropriate guinea pig" (Archipelago, II, HPI 004).

But at the foot of the holy Mount Fuji conventional weapons were also being mass produced. Members of the sect there were producing Russian automatic rifles (the AK-47) in factories disguised as spiritual centers. Sources purchased a military helicopter in Russia that was then dismantled and shipped to Japan piece by piece.

But, as should be self-evident, the tantra master Asahara saw the explosive force of his own mind as the most dangerous weapon of all. "In *Tantrayana* vows," we hear from the man himself, "there is one that prohibits attainers from destroying villages and towns. This means that the

power to destroy a town or village is obtained through *Tantrayana* and *Vajrayana* practice” (Archipelago, I, HPI 003). In accordance with the tantric logic of inversion that we have described in detail, the guru believed he was thoroughly justified in breaking this vow.

Fundamentally, Asahara’s factories corresponded conceptually to the alchemical laboratories of the 17th and 18th centuries in Europe, although they were incomparably more technical. In both cases scientists did not just experiment with chemical substances, rather they combined their findings with religious concepts and symbols. Let us recall how the couple, Nicholas and Helena Ivanovna Roerich, described the temple structures of *Shambhala* as “laboratories” and glorified the monastic priests of the wonderland as “adepts of a sacred alchemy”.

Asahara also gave his chemical factory holy names and called it the “Clear Stream Temple” or “Supreme Science” (Kaplan and Marshall, 1996, p. 87). Several altars were to be found in the three-story building in which the poison gases were created. Shortly after entering one reached a mezzanine and came face to face with a golden figure of the destroyer god *Rudra Shiva*. To the left of this stood a small devotional shrine which according to Asahara housed some of the bones of the historical Buddha. He had brought them back with him from Sri Lanka to Japan. The room in which a wide variety of tinctures for the production of poisonous gases were stored was referred to as the “Room of Genesis”. Things were more matter of fact on the ground floor, there were tanks, extruders, reactors, ducting systems, circulating pumps. The main hall was called *Satian 7*, which meant “Truth 7”. But it also had a nickname. The young scientists referred to it simply as “the magician”. In the last days before the fateful attack on the underground a gigantic statue of Buddha was erected there.

### The Song of Sarin

Since it is not difficult to manufacture and the ingredients were easy for AUM to obtain, research and production were concentrated upon a highly effective nerve gas by the name of Sarin. This poison had been developed by the German national socialists in the Second World War. Asahara’s relation to the deadly substance proved to be very multi-layered. It followed a fiendish three-stage cycle. At first there was constant talk of how the sect itself was the victim of poison gas attacks. “Wherever I go,” the Guru announced, “I have been sprayed from helicopters or planes. The hour of my death has been foretold. The gas phenomenon has already happened. Next time it might be an atomic bomb” (Kaplan and Marshall, 1996, p. 125). As a consequence of this paranoia it was decided to hit back with the same weapon. In the third phase the poison became independent and developed into a quasi-divine substance. It was given half-ironic names like “Magic, Witch, and Sally” (Kaplan and Marshall, 1996, p. 121) and sung about in the following hymn:

*It came from Nazi Germany, a dangerous little chemical weapon,*

*Sarin! Sarin!*

*If you inhale the mysterious vapor, you will fall with bloody vomit  
from your mouth,*

*Sarin! Sarin! Sarin — the chemical weapon.*

*Song of Sarin, the brave.*

*In the peaceful night of Matsumoto City*

*People can be killed, even with our own hands,*

*Everywhere there are dead bodies,*

*There! Inhale Sarin, Sarin,*

*Prepare Sarin! Prepare Sarin! Immediately poisonous gas weapons*

*will fill the place.*

*Spray! Spray! Sarin, the brave Sarin*

(Kaplan and Marshall, 1996, pp. 212-213)

The original plan was to spray the poison gas over the parliament and government buildings with a helicopter so as to paralyze the Japanese apparatus of state. The attack on the underground system was therefore regarded as only a preparatory exercise.

Interestingly, 60 years before the events in Tokyo the Russian whom we have already portrayed in detail, Nicholas Roerich, had linked the *Shambhala myth* to poison gases. He was convinced that the wonderland was protected from invaders by a gaseous substance that he called “sur”. Here is his story, told to him on his travels through Central Asia in search of *Shambhala* by a Buddhist monk: “A lama, leader of a caravan, covers his mouth and nose with a scarf. He is asked why, since it is not cold. He reports: 'Caution is needed now. We are approaching the forbidden zone of *Shambhala*. We shall soon notice 'sur', the poisonous gas that protects the border of *Shambhala*. Konchok, our Tibetan, rides up to us and says in a subdued voice: 'Not far from here, as the Dalai Lama was traveling to Mongolia, all the people and animals in the caravan began to tremble and the Dalai Lama explained that they should not be alarmed since they had entered the forbidden zone of *Shambhala* and the vibrations of the air were strange to them'” (*Schule der Lebensweisheit*, 1990, p. 73). A plume of toxic gas is also supposed to have streamed out of one of the famous Indian crematoria, the meeting place of many *Maha Siddhas*. It was assimilated by the submarine fire of the doomsday mare (*Kalagni*) also mentioned in the *Kalachakra Tantra* (White, 1996, p. 234).

Since Auschwitz, the terror of gas is also associated with the fate of the Jews and it is not surprising that Asahara as an admirer of Hitler integrated an aggressive anti-Semitism into his system. In a special issue of the AUM journal, *Vajrayana Sacca*, entitled “Manual of Fear”, war is declared on the Jewish people: “On behalf of the world's 5.5 billion people, *Vajrayana Sacca* hereby declares war on the ‘world shadow government’ that murders untold numbers of people and, while hiding behind sonorous phrases and high-sounding principles, plans to brainwash and control the rest. Japanese awake! The hidden enemy's plot has long since torn our lives to shreds” (Brackett, 1996, pp. 107-108).

## The international contacts

AUM Shinrikyo was not a purely Japanese phenomenon but rather an international one that spread explosively through several countries, principally Russia. The starving nation, hungry for any spiritual message after so many years of communist dictatorship, became a paradise on earth for the guru from the Far East. In 1992 he stood in front of St. Basil's Cathedral in Moscow with 300 of his followers, smiling and giving the victory salute. The pose had its effect. Within just a few months AUM was experiencing an unbroken rise in popularity across all of Russia. At its peak the number of members exceeded 30,000. Asahara enjoyed a surprisingly broad public recognition. He held a sermon on "Helping The World to Happiness with the Truth" before a packed crowd at the University of Moscow. He was introduced to the nascent capitalist power elite as "Japan's representative Buddhist leader (Kaplan and Marshall, 1996, p. 70).

The guru even gained influence over leading Russian politicians. He maintained an especially warm relationship with the influential chairman of the Russian Security Council, Oleg Ivanovich Lobov, at this stage one of Boris Yeltsin's close friends. Lobov is said to have done not a little to assist the spread of the sect. Asahara also knew how to cultivate contacts with well-known scientists. Things were similarly successful on the propaganda front: in 1992, the government station Radio Moscow broadcast his program "The Absolute Truth of Holy Heaven" twice a day.

Of course, Asahara was not tightfisted when it came to donations, a gesture which at that time in Russia opened all doors. But that doesn't explain the large influx of enthusiasts who received nothing other than the pretty words of the "last messiah". One gains the impression that here an heir of Agvan Dorjiev's *Shambhala* vision- where the hidden kingdom was to be sought in Russia — was at work.

AUM Shinrikyo was the first religious sect from a highly industrialized country which with deliberate terror tactics turned on humanist society as such. It came from a religious milieu which espoused like no other the principle of nonviolence — that of Buddhism. Until then, people had known only occult groups like the 900 followers of Jim Jones in Jonestown, or the Sun Temple in Switzerland and Canada or the Branch Davidians from Waco, who had exterminated themselves but not uninvolved bystanders. Because of this new quality of religious violence, the events in Tokyo caused much dismay all around the world.

One might have thought that this would provoke global research into and discussion of the causes of and background to the Asahara phenomenon. If so one would have been forced to recognize the major influence *Vajrayana* had had upon the system of the *doomsday guru*. One would also have discovered the close connection between the *Shambhala myth* and the *Kalachakra Tantra*. Although such links are overt, since Asahara refers to them explicitly in his writings, both the Western and the Eastern public have chosen to act blind and passively await the next catastrophe. In the press of the world the event has already been forgotten repressed. In Japan too, nobody wants to look behind the scenes, although Asahara's trial is currently in progress: "In general this contradiction between religion and violence is resolved here by simply saying that AUM is not a religion at all" writes Martin Repp, and continues, "One

cannot make it so easy for oneself, then AUM Shinrikyo is in its own understanding and in its practice [a] religion and has an essentially Buddhist creed" (Repp, 1996b, p. 190).

### The two different brothers

In the light of our study one could rightly say that the AUM sect was a consistent and true to the letter pupil of the tantric teachings. The occult magic world view, *kundalini* yoga, sexual magic, the linkage of power and seed retention, the grasping for the *Siddhis*, the invocation of the gods, the hastening of the end of the universe, the glorification of destruction, the great fascination with fantastic machines of destruction, the military obsessions, the idea of redemption, hope for a paradise, the claim to world domination, the *Shambhala* myth — all of these *leitmotifs* that were so significant for Asahara are melodies from the repertoire of Tibetan Buddhism, in particular that of the *Kalachakra Tantra*. For Asahara, the tantric path to enlightenment began in the Himalayas and was supposed to also end there. In 1988 he wrote that "After the United States we will go to Europe. Finally we will establish a center in the Himalayas, the origin of Buddhism and yoga. At this point my mission will be at an end" (quoted by Repp, 1997, p. 27).

The story of Asahara demonstrates clearly that *Vajrayana* and the *Shambhala* myth contain an extremely demonic potential that can be activated at any moment. For the Asian side, especially for the Mongolians (as we have seen), the aggressive warrior ethos nascent in the idea of *Shambhala* has never been questioned and still continues to exist today in the wishful thinking of many. There is a definite danger — as we shall show in the next chapter — that it could develop into a pan-Asian vision of fascist-like character.

Things are different with Tibetan Buddhism in the West: there the lamas play only the pacifist card with much success. It is almost the highest trump with which His Holiness the Fourteenth Dalai Lama wins the hearts of the people. He is thus revered all over the planet as the "greatest prince of peace of our time".

What is the *Kundun*'s position on Shoko Asahara now? The Dalai Lama needs the support of religious groups in Japan since the majority of Buddhist schools in the country are friendly to China and foster frequent changes with Chinese monasteries. It is said of the very influential Soka Gakkai sect that they are in constant contact with the Chinese leadership. The Agon Shun sect (to which Asahara originally belonged) which was formerly friendly to the Dalai Lama has also switched loyalties and is now oriented towards Beijing (Repp 1997, p. 95). Additionally, Asahara had transferred large sums of money to the Tibetans in exile — official sources put the total at US \$1.7 million. All of these are factors in the political calculations which might help explain the contact between the Dalai Lama and the Japanese guru. If, however, we regard the meeting (with Asahara) from a tantric point of view, we are forced to conclude that at one of their meetings the Dalai Lama, as the supreme master of the Time Tantra, initiated the *doomsday guru* directly into the secrets of his "political mysticism" (the *Shambhala* myth). The reports of people who have because of his magical aura experienced an audience with the *Kundun* as a kind of initiation are by now legion. Indeed, how could it be otherwise in the light of an "omnipotent" and "omniscient deity" in the figure of a "simple Tibetan monk". Hence, in

interpreting the encounter between the two gurus in tantric terms, we have to assume it was an occult relation between a “god” (the Dalai Lama) and a “demon” (Asahara).

Now, in what does the relationship between these two unequal brothers consist? From a symbolic point of view the two share the duties laid out in the tantric world view: the one plays the compassionate *Bodhisattva* (the Dalai Lama), the other the wrathful *Heruka* (Asahara); the one the “mild” *Avalokiteshvara* who “looks down from above” (the Dalai Lama), the other the god of death and prince of hell, *Yama* (Asahara). The anthropologist and psychoanalyst, Robert A. Paul, has been able to demonstrate with convincing arguments how profoundly this two-facedness of the “good” and the “evil” Buddha has shaped Tibetan culture. The two Buddha beings (the light and the dark) are considered to be the counterposed forms of appearance of the one and the same divine substance which has both a light and a shadowy side. We may recall that Palgyi Dorje wore a white/black coat when he carried out the ritual murder of King Langdarma.

On this basis then, is Asahara the outwardly projected shadow of the Dalai Lama? His two most important predecessors also had such “shadow brothers” in whom cruelty and criminality were concentrated. Under the Fifth Dalai Lama it was the Mongol, Gushri Khan. This counterpart transformed Tibet into a “sea of boiling blood”. The thirteenth hierarch was accompanied by the bloodthirsty Kalmyk “Vengeful Lama”, Dambijantsan. Is it really only a coincidence that the Fourteenth Dalai Lama appeared on the world stage together with the Japanese *doomsday guru*, Shoko Asahara?

Footnotes:

[1] The names of the other members of the shadow cabinet aside from Shoko Asahara were Maha Kheema, Maitreya, Maha Angulimala, Milarepa, Sakula, Kisa Gotami, Punna, mantaniputta Saitama 3<sup>rd</sup>, Machig Lapdrön, Manjushrimitra, Mahakasappa, Kankha-Revata, Marpa, Naropa, Uruvela-kasappa, Siha, Vangisha, Sukka, Jivaka, Ajita, Tissa, Dharmavajiri, Vajiratissa, Bhaddakapilani, Sanjaya (Bracket, 1996, p. 80).

## VI. Overseas Operations

[https://irp.fas.org/congress/1995\\_rpt/aum/part06.htm](https://irp.fas.org/congress/1995_rpt/aum/part06.htm)

A. The Aum Shinrikyo in Russia

1. The Organization

Through a number of private and government sources, including Aum documents, the staff has confirmed that the Aum began its activities in Russia in 1991 and the organization there quickly grew to become the Aum's largest organization in the world. The first followers registered in Moscow in 1991 and, in June 1992, the Russian Ministry of Justice registered the cult as an official religious organization.

There are many allegations in the Japanese and Russian press about Aum activities in Russia. The Staff was unable to confirm many of these allegations while in Moscow investigating this issue. Through briefings over the last several months, the Staff also learned that U.S. government officials have been unable to confirm or deny many of the allegations.

Following the sarin gas attack on the Tokyo subway, two Russian Duma committees began investigations of the Aum -- the Committee on Religious Matters and the Committee on Security

Matters. A report from the Security Committee states that the Aum's followers numbered 35,000, with up to 55,000 laymen visiting the sect's seminars sporadically. This contrasts sharply with the numbers in Japan which are 18,000 and 35,000 respectively. The Security Committee report also states that the Russian sect had 5,500 full-time monks who lived in Aum accommodations, usually housing donated by Aum followers. Russian Aum officials, themselves, claim that over 300 people a day attended services in Moscow. The official Russian Duma investigation into the Aum described the cult as a closed, centralized organization.

The Russian Duma has reported that the Aum had eleven branches outside of Moscow and at least seven inside of Moscow. Some of the other Aum headquarters in Russia were located in St. Petersburg, Kazan, Perm, Vorkuta, Tyumen, Samara, Vladivostok, Elista, and Vladikavkaz.

According to Russian press reports, the Aum was very specific in targeting its recruiting in Russia. The majority of the Russian Aum members were disaffected university students. According to a Russian press report that claims to have access to forms that prospective Aum members filled out, the sect asked prospective members to choose the subjects among 24 fields they wanted to pursue in the future. Physics, chemistry, and biology were reportedly the top three areas listed.

Based upon official Japanese documents and numerous press reports and Staff interviews, the Staff has confirmed that in 1992 the Aum bought radio time from one of the largest radio stations in Russia - the state-run Mayak Radio -- under a three-year contract. The contract cost \$800,000 per year, according to a Russian press report. The Staff has confirmed that the Aum broadcast an hour long program on a daily basis. The broadcasts were also relayed via an Aum radio tower in Vladivostok to Japan every evening. The Staff was told by U. S. and Russian government sources that the Aum, also, either owned or leased a radio station in Vladivostok. Aum programs were also televised on Russia's "2X2" television station.

A Russian press report claims that according to a sect document distributed to Russian followers, the Aum planned to form a company in Russia. The document states that Asahara was predicting an economic crisis in Russia that would lead to increased unemployment. The document asked Aum followers in Russia to quit their jobs and work for this company. The document said that Aum would train its Russian followers in agriculture, medicine, science, and legal services.

Japanese and Russian press reports claim that the Aum formed a security company in Moscow in 1994. Japanese reporters obtained copies of the registration papers for this company, called "Aum Protect." According to the address on the registration documents, the firm was located in the same building as the Aum's Moscow headquarters and was established with initial reserves of 2.5 million rubles (approximately \$160,000). The Japanese press claims that this Aum company's staff of twelve had permits to bear ms from Russian authorities and they had received special training in the Russian armed forces. According to former Russian Aum members, quoted in the Russia and Japanese press, "Aum Protect" was used to put physical pressure on sect members who wished to leave the cult.

Even before the Tokyo sarin gas subway incident, the Aum had become controversial in Russia. According to Russian press reports, at the end of 1992, parents of cult members, lead by a Russian Orthodox priest who claims to have deprogrammed up to fifty Aum members, initiated a civil lawsuit against the sect. On July 15, 1994, Russia's Ministry of Justice annulled the registration of the Russian branch of the Aum on technicalities having to do with the registration procedure, according to Russian press reports. A few weeks later, however, the organization was re-registered by the Moscow Department of Justice as "Moscow's Aum Religious Association."

Aum also registered a "Committee for the Defense of Freedom" at this time. It is this defense committee that fought the parents' group three year fight against the Aum, according to Russian and Japanese press reports.

Following the subway attack, activities against the Aum in Russia intensified. By mid-April 1995, President Yeltsin publicly ordered Russia's Prosecutor General, the Federal Security Service, and the Commission for Religious Organizations in the Russian government to thoroughly investigate the Aum. In response to this edict, Russian press reports indicate that the Russian court that had been hearing the parents' lawsuit against the Aum banned all of the Aum's activities in Russia. The court charged that the Aum was harming Russia's young people and criticized Mayak Radio and the Russian television station for allowing Aum propaganda on its airwaves. The Aum was ordered to pay 20 billion rubles (4 million dollars) to the defendants and it lost its registration as an official religion. The group was also banned from further television and radio broadcasting. Despite these actions, an Aum official in Moscow said: "...Aum will not cease to exist in Russia. We shall continue to exist in other forms, but we shall prevail by all means."

According to Russian press reports, in June of 1995 the parent group that had originally initiated the court case against the Aum, charged that the Aum continued to operate underground. By July 1995, the Russian press stated that Russian authorities began arresting Aum members. In early July, Russian authorities detained the leader of the Tatarstan branch of the Aum. The leader there told Russian reporters that his branch had 200 followers. On July 21, 1995, Russian law enforcement officials arrested one of the leaders of the Russian branch of the sect, Outi Toshiyatsu, who is a Japanese citizen. Russian authorities charged Toshiyatsu with organizing groups that infringe on citizens' rights and with causing material damage by cheating or breaching confidence. There has been no trial yet.

The press as well as the parent's organization opposed to the Aum, have publicly criticized the inaction of Russian authorities in closing the Aum headquarters in Moscow following the court's decree. According to their allegations, only one of the Aum's seven centers was closed immediately. In that center, reporters claim that authorities found powders and unpackaged tablets." Russian press reports claim that Russian officials did not move to close the remaining centers until at least a week after the court order to close the Aum premises and that by then, those centers were completely emptied, all their contents having been removed.

## 2. Arming With Russian Weapons

It is clear that the Aum was interested in the technology and weapons that are available in Russia. The major proponent of the sect's expansion into Russia was the Aum's Construction Minister Kiyohide Hakawa. He was also the mastermind of the Aum's attempts to arm itself, according to Japanese officials and cult documents.

In total, Hayakawa visited Russia 21 times from 1992-1995, spending a total of 180 days there. The first recorded visit took place from January 11-20, 1992. He visited three other times before mid-March of that year -- presumably paving the way for Asahara's late March visit. From November 1993 to April 1994, Hayakawa visited Russia regularly between one and two times a month. Hayakawa was in Russia from March 17-22 of this year during the sarin attack in Tokyo. He said that he was there to learn about the judiciary system and to renew broadcasting contracts.

The Staff believes that Hayakawa played a key role in obtaining technology and weapons from Russia. Hayakawa helped to purchase a Soviet-made MI-17 helicopter and invited Russian

engineers to Japan to help train sect members to maintain the helicopter, according to official Japanese documents.

According to a Japanese Diet member who was giving a report to the Japanese legislature, the helicopter was built in Tatarstan. The Japanese official states that Russian law enforcement authorities were conducting a probe into an alleged bribe of a former Russian parliamentarian in connection with the purchase of the helicopter, according to the Japanese press. The Diet member said that the former Russian parliamentarian allegedly helped expedite the acquisition through Azerbaijan and that the Russian lawmaker under investigation is from the Caucasus and has great influence in that region.

The Staff has confirmed that the helicopter passed through Japanese Customs in 1994 via Azerbaijan Air and that the Aum subsequently inquired about certification for a larger MI-26 helicopter and requirements to fly an MI-26 to Japan from Russia. As indicated in section VI(C), infra, Aum members received helicopter training in the United States in late 1993.

Japanese police sources also allege that Hayakawa brought pistol models to Japan from Russia in the Spring of 1994 in order to produce the pistols in Japan, according to press reports. These sources also claim that documents seized from Hayakawa upon his arrest included blueprints for the Soviet Kalashnikov assault rifle.

There are many allegations that Aum members may have received military training in Russia.

□ Official Japanese documents and press reports state that a tourist brochure printed by Devenir Millionaire, an Aum- affiliated travel company located in Tokyo, described a tour of Russia that included shooting exercises at Russian military facilities. The brochure claimed that the exercises were performed under the supervision of former Spetsnaz members of the Russian armed forces.

□ Press reports claim that Aum Defense Ministry leader Kibe and Secret Unit member Masaq Furukawa underwent comprehensive pilot training in Russia. The Aum paid Russian instructors at Moscow's "Airfield Number 3" \$15,000 each for a rigorous training course. Furukawa was in charge of planning military training in Russia under a special Russian unit. As indicated elsewhere in this statement, the Staff has confirmed that Kibe did receive helicopter training in South Florida in late 1993.

□ Documents seized from Hayakawa contained the following schedule for military training:

- Regulation program \$2,800 to military
- 1st Day tank armored vehicle ride inside
- 2nd Day various guns, rocket cannon, machine gun
- 3rd Day rifle machine gun
- 4th Day rest

□ A senior Japanese police officer told the Japanese press that Hayakawa's documents stated, "if expenses are paid, government will grant approval." Russian Defense Ministry officials have denied that any training took place at official facilities. In contrast, the Staff found the following Russian and Japanese press reports:

□ Russian military sources told Japanese reporters that Asahara inspected a military base near Moscow in the summer of 1993, but stated that no training took place at that time. Together with

a number of followers, he met military officials there for talks, and inspected the grounds. The officials pointed out that not only Asahara and his followers but many other foreigners were also given access to the base.

¶ A Russian diplomatic source told Russian reporters that, "for many the military is letting in outsiders regardless of whether they are visiting officially or on a private trip."

¶ A staff member of the Interior Ministry also publicly claimed that the Ministry would not participate in such training but that militants of any rich organization could have used training bases of private security bodies.

The Chief of Staff of the Far Eastern Military District of Ruia has publicly denied rumors that Aum members were trained as pilots at his base but admitted that there are many private firms and air companies with helicopters at their disposal. The spokesman opined that one of these firms or a pilots' club may have trained the sect members. He noted that in 1993 the local press published a report concerning the death of a Japanese tourist in the crash of a helicopter belonging to a private company.

In addition to obtaining conventional arms and training, the Aum apparently saw Russia as a source for more exotic, and far more deadly, weapons. At the time of his arrest, Hayakawa had information about a gas laser weapon. His documents referred to the name of a Russian city where 'There is a weapons market" and noted its distance from Moscow, according to Japanese press. Hayakawa's documents also indicated that the sect was interested in obtaining a space-launch rocket, according to the Japanese press. According to press accounts, Japanese officials said that the documents include a reference to a Russian Proton rocket and reference its prices and the need to build a base in Japan. The Proton rocket is capable of carrying a satellite. The press has speculated that Russia's Khunichev Space Center, which is the designer and producer of the TOPOL rocket, had some sort Of relationship with the Aum. Recently, however, the public relations office of the Center announced that the Center has never had any contact with the sect.

The Aum's interests apparently extended to the most devastating of weapons. There are references in the documents seized from Hayakawa to the desired purchase of nuclear weapons. The documents contain the question "how much is a nuclear warhead?" and lists several prices. It is unclear whether the references are reflections of actual discussions or negotiations.

### 3. Allegations of Influence In Russia

Much has been written in the press about the relationship between the Aum and officials of the Russian government. Most of these allegations have been denied, in whole or in part, by the officials in question. Little has actually been confirmed by U.S. or Japanese government officials.

The following are some of the allegations made by Russian and Japanese press reports:

¶ That Asahara led a delegation of 300 Aum members to Russia in March 1992. During that trip, Asahara met with Parliament Vice President Aleksandr Rutskoy and former Russian parliament speaker Ruslan Khasbulatov.

¶ That Russian parliamentarian Vitaliy Savitsky, chairman of the Duma's Religious Affairs Committee told fellow parliamentarians that, " his committee seriously suspected that Aum Shinrikyo had been assisted in its penetration into Russia by Russian intelligence services."

- ❑ That the premier nuclear research facility in Russia, the Kurchatov Institute, had Aum followers as employees.
- ❑ That during 1992-93 Aum leaders visiting Russia approached Russian science officials to seek laser and nuclear technologies and that Shoko Asahara met Nikolay Basov while Asahara was in Moscow in 1992. Basov is a 1964 Nobel prize winner for his research on the principle of laser technology.
- ❑ That Secretary of the Russian Security Council, Oleg Lobov, received anywhere from \$500,000 to even \$100 million from the Aum. This relationship started in December 1991 and continued through 1995.
- ❑ That a Russian known to be a secretary of Lobov sent facsimiles to Hayakawa in Japan and that Hayakawa visited Lobov during his visits to Russia throughout the 1992-1995 time period.
- ❑ That no one from Moscow asked Russian Embassy officials to check out the Aum and that Lobov met with Aum officials on his own, without informing the Embassy or asking its advice. The sources said that the February 1992 meeting was agreed to without the participation of the Russian Foreign Ministry or intelligence services prior to Lobov's trip to Japan. No leading Embassy staffers were present at the meeting.

All of the officials have denied allegations that they helped the Aum. The Staff has discovered photographs that appeared in Aum publications purporting to be Rutskoy Khasbulatov, Basov, and Lobov with Aum leader Asahara. Furthermore, in a press statement quoted on page one of the March 30, 1995, Russian language edition of Mowcow Izvetsiya, Lobov admit to meeting with Aum officials but states that he was duped by them due to his "charitable nature" and neither the Russian Ministry of Foreign Affairs nor the Russian intelligence service warned him away from them.

The Staff has reviewed an official Japanese document that corroborate limited aspects of the above allegations. The document states:

- ❑ In Fall 1991, Aum Shinrikyo gave a message promising aid to Russia, to a Russian business person in Tokyo who had been asking many organizations for such aid.
- ❑ In December 1991, this business person visited Rusa with Hayakawa, then the cult's administration director, and met with Mr. Lobov, the President of Russian-Japan College, present Russian Secretary of Security Council, Mr. Muravjov, the Secretary General, and Mr. Khushchov, the Chairman of the Board of Trustees.
- ❑ In February 1992, Mr. Lobov was invited to Japan by Nissho-Iwai Co., Ltd, and met with Asahara.
- ❑ In March 1992, by chartering an Aeroflot aircraft, a delegation of 300 cult followers headed by Asahara visited Russia and met with Rutskoy, Khasbulatov, and Lobov.

In addition, the Staff has been able to confirm, through a visit to the Kurchatov Institute, that an employee of the Institute was, and still is, a member of the Aum. The nature of any of the relationships alleged above, if indeed a relationship existed, remains unconfirmed.

#### 4. The Aum In Other CIS States

The Aum attempted to open offices in other states of the former Soviet Union. The Staff has confirmed that there are some Aum disciples in Kiev, Ukraine. They petitioned government officials in Kiev to recognize the Aum as an official religious group in September 1993. The

Ukrainian government ignored the request. The request included the names of ten Ukrainians from Kiev who claimed that they were Aum members.

In December 1993, the Aum petitioned for recognition in Belarus. In Belarus, the capital city officials rejected the request to open an Aum branch and banned Aum from using radio facilities to air religious messages.

#### B. The Aum Shinrikyo in Australia

The Aum's most intriguing presence may be in Australia. The Staff has confirmed that the Aum was in Australia from April 1993 to October 1994. From documents provided to the Staff by the Australian Federal Police, the Staff determined the cult purchased a 500,000 acre sheep farm in Baniawarn, Australia located approximately 375 miles northeast of Perth, Western Australia's state capital. In order to purchase this farm, the cult formed a front company named Clarity Investments, Ltd. in May 1993 and another company, Maha Posya Australia, Ltd. in June 1993. Maha Posya was also used to import electrical equipment including transformers, static converters, generators, coaxial cabling, batteries, meters and tools and protective equipment into Australia in September 1993.

The Australian Federal Police gave the Staff documents confirming that in April 1993, three members of Aum Shinrikyo arrived in Perth from Tokyo. The three included Construction Minister Kiyohide Hayakawa, who was also the person instrumental in setting up the Aum's operations in Russia, and Intelligence Minister Yoshihiro Inoue. They hired an Australian citizen of Japanese heritage who was a real estate agent based in Perth, to view remote farming properties in Western Australia which were then for sale. They were evasive with the agent about their specific requirements; however, it became apparent that they were looking for a remote area with and conditions. The group indicated that they wanted to inspect properties where they could conduct experiments of benefit to humankind.

The group was flown to several properties in the period April 23- 26. After landing at each station, they went off by themselves for some hours. While inspecting these properties, they conducted unknown experiments utilizing a laptop computer, attachments, and electrodes which were placed in the ground. Hayakawa and another of the Aum leaders in the threesome may have also traveled to Tasmania and an area in South Australia where a large uranium deposit is located.

Ultimately, the group decided on the property in Banjawarn, an area where there is a known uranium deposit. In April 1993, Hayakawa allegedly offered to purchase Banjawam Station for cash; however, the offer was refused by the - owner. Following this refusal, the Aum formed Clarity

Investments and Maha Posya Australia. These companies were created for the claimed purpose of applying for mining and exploration leases. In June 1993, the Aum used Maha Posya as a front company to purchase Banjawarn Station for approximately \$400,000. Asahara and Yasuko Shimada, an Australian citizen of Japanese descent and sect member were named as directors of each company.

Hayakawa contacted a consulting geologist after learning that Banjawarn Station is a pastoral lease, meaning that other individuals could enter the property for the purpose of prospecting for minerals. Hayakawa did not want any unauthorized person to enter Banjawarn Station. It is unclear if he succeeded in having the lease changed; however, the Aum did purchase eight mining leases from the Western Australia Department of Minerals and Energy in September 1993 for approximately \$4700 each.

The Staff has confirmed that at about this same time Hayakawa and another cult member, Tsuyoshi Maki, applied for tourist visas at the Australian Embassy in Tokyo. Hayakawa and Maki arrived in Perth on September 3, 1993. Shortly after arriving in Australia, they met with their consulting geologist. During that meeting they told the geologist that they wished to obtain a ship and inquired of her what price they could expect to pay. They also mentioned at the meeting that they wanted to export the uranium ore from Banjawarn Station in 44 gallon drums. During the following week, Hayakawa and Maki engaged an Australian travel agent to make arrangements for six four-wheel drive vehicles and a chartered aircraft. The Staff has confirmed that at the end of that week cult leader Shoko Asahara arrived in Perth with 24 followers from Japan, including five females under the age of fifteen who were traveling without their parents. Also in the group were

Hideo Murai, the sect's Science & Technology Minister; Niimi Tomomitsu, the Home Affairs Minister; and Inoue. The Aum group traveled with chemicals and mining equipment on which they paid over \$20,000 in excess baggage fees. According to the Australian Federal Police report, among the baggage was a mechanical ditch digger, picks, petrol generators, gas masks, respirators, and shovels. A Customs duty of over \$15,000 was paid to import these items. Because of the large amount of excess baggage being brought in by the group, Australian Customs searched the entire group. This search revealed four liters of concentrated hydrochloric acid, including some in containers marked as hand soap. Among the other chemicals that Australian customs officials found were ammonium chloride, sodium sulphate, perchloric acid, and ammonium water. All of the chemicals and some of the laboratory equipment were seized by Australian authorities.

As a result of the search, two Aum members -- Seichi Endo, a biochemist and Minister of Health & Welfare for the Aum; and Tomomasa Nakagawa, a dical --were charged with carrying dangerous goods on an aircraft. The two members subsequently appeared in Australian court, pleaded guilty, and were fined about \$1,750 each. The two claimed that the acid was for gold mining. These same two individuals were later arrested by Japanese authorities in connection with the Tokyo subway attack.

Australian authorities believe that the cult planned the logistics for transporting their goods to Banjawarn Station well in advance of the trip. They chartered three aircrafts and, having lost their chemicals to Australian authorities, the Aum used their real estate agent and their geologist, both of whom were Australian citizens, to obtain new chemicals for them from chemical wholesalers. These chemicals were obtained either in the name of Maha Posya or in the name of the real estate agent's company. All payments for the chemicals were made in cash. The Aum apparently went to great lengths to obtain these chemicals, including flying one of their members over 4,000 miles from Perth to Melbourne to obtain two 25 gram bottles of a chemical unavailable in Perth. The two bottles cost the Aum a total of \$136 -- in order to obtain them, the Aum spent over \$800 in airfare.

The Aum also tried to hire earthmoving equipment from a mining operation at an adjoining station. The mine operators refused to lend the equipment without a mine worker to operate it to which the Aum did not agree. A backhoe was hired by the Aum without an operator from a rental company for three days, September 16-18, 1993. Digging and evidence of earthmoving equipment has been found on the property.

The Aum also established a laboratory on the Banjawarn property which was stocked with computers and various digital and laboratory equipment. The door of the laboratory was marked with Japanese characters and an English subtitle which read "Toyoda Laboratory." This may be a

reference to a Toru Toyoda, a sect member who arrived in Australia with Asahara. Witnesses told Australian Federal Police that the laboratory contained laptop computers, digital equipment, glass tubing, glass evaporators, beakers, bunsen burners, and ceramic grinding and mixing bowls. There were limestone or calcrete type rocks on the floor. Other equipment included a small laboratory-size rock crushing machine and two small generators.

The Staff has confirmed from Australian authorities that most of the sect members who are Japanese citizens left Australia by 4 October 1994. In October 1993 Asahara and four of the original group applied for tourist visas to return to Australia; however, acting on information provided by Australian Federal Police, the immigration department refused them visas, along with visas for twelve other Aum members. Asahara petitioned his visa denial with a letter to the Australian Federal Minister for Immigration. In the letter he said he was blind and needed the help of 2 aids. Also, because his life was in threat, he said he needed 17 bodyguards to accompany him on his trip to Australia. He said that his Tokyo headquarters had been sprayed with diluted harmful gas and that during trips to Russia he had received bomb threats.

In late October 1993, two other Aum members did obtain visas. These two arrived in Perth on October 30, 1993 and stayed at Banjawarn Station until April 1994. While there, one of the Aum members petitioned the Western Australian Pastoral Board to de-stock Banjawarn station of its sheep. This petition was denied. Inspections by Western Australian Pastoral Board members revealed that several wells were either fouled or not operating and the Board called for an Australian manager to be hired for the property or the lease would be revoked.

The sect members did hire a manager. While at the property, the manager says that the two sect members maintained constant contact with their superiors in Japan, with instructions being received by fax or telephone. The manager did not witness any experiments or mineral exploration. The equipment and chemicals inside the laboratory were removed about March or April 1994 to accommodate sheep-shearing teams. The Aum members insisted that either the sheep not be shorn or that they be shorn by others who would be flown in from Japan. Approximately 2,000 sheep were subsequently sold to a slaughterhouse shortly after shearing.

On April 28, 1994 these two cult members returned to Japan. They were replaced by an Aum member who is an Australian citizen and Tsuyoshi Maki, a Japanese citizen who had been part of the Aum's original advance team.

Shortly after the sarin gas attack in Matsumoto in June 1994, Banjawarn Station was offered for sale by Maha Posya. Maki handled the details of the sale and seemed anxious that the sale proceed quickly. The property was sold in late July 1994 for \$237,000, almost \$165,000 less than what the Aum had paid for it only a year earlier. The Aum's activity on the property is partially known and, to some degree, still a mystery. Various police sources indicate that Hayakawa was interested in extracting uranium from Australia for the development of nuclear weapons.

Documents seized from Hayakawa include some ten pages written during Hayakawa's April-May 1993 visit to Australia which refer to the whereabouts of properties of uranium in Australia, including one reference praising the quality of the uranium in the state of South Australia. Australia is one of the world's leading exporters of uranium ore.

It appears, however, that the Aum was interested in more than just mining on the Banjawarn property. The Chairwoman for the aboriginal community living near the sheep station, Phyllis Thomas, said that she and other Aborigines saw about five people wearing full-length suits and helmets on the remote site in late August 1993. The suited sect members were standing by a twin engine airplane and others were in the plane.

In March 1995, shortly after the Tokyo subway attack, the Australian police were invited to the sheep station by its new owners who had found papers with Japanese writing and various chemicals. The chemicals that police found could have been used for mineral processing or to make an irritant gas. They included perchloric acid, nitric acid, ferric chloride, ammonia solution, hydrochloric acid, chloroform, potassium dichromate, and other unidentified solutions.

The Staff has confirmed that these chemicals are almost identical to the chemicals carried on board the aircraft by Asahara and his people when they flew to Perth in 1993. Only 2-3 liters of each chemical was found in an outhouse which bore a sign saying "Laboratory," while larger quantities were located in a portable building. Although the Aum members had originally stated that the chemicals they sought to bring into Australia were for the purposes of gold mining, there was no evidence of gold mining having been carried out.

The current owners of the property have stated that the Japanese occupants had a number of gas masks in their possession but that they took them when they left. One gas mask was left behind and seized by Australian police. Paper dust masks were also located in a plastic bag bearing Japanese writing.

The Staff has confirmed that the Aum conducted experiments with sarin on sheep at its property in Banjawarn. The Australian Justice Minister, Duncan Kerr said that members of the Aum tested sarin in Australia before the Tokyo subway attack. He said that tests on wool and soil samples taken from the Banjawarn station had confirmed traces of the chemical. Kerr said that sarin residue had been found in and near a group of about 29 dead sheep on the station.

Specifically, traces of the acid that results when sarin breaks down was found in the soil and in the wool of the sheep found in the area. In addition, authorities found a document written in Japanese and titled 'Banjawam Station.' This document suggested the sect may have been experimenting on sheep. The document contained notations for classifying dead or injured sheep by using unique Japanese markings. Australian Federal Police have also confirmed that some of the sheep were killed with blunt force to the head.

#### C. The Aum Shinrikyo in the United States

The Aum Shinrikyo came to the United States officially in late 1987 when it incorporated in New York City under the name Aum USA Company, Ltd., a not-for-profit corporation. Although the office purported to promote the cult's book sales and recruitment of followers, the Staffs review of records and documents, and interviews of the manager of the New York office, establish that the office was also acting as a purchasing agent for the cult as it attempted to obtain high technology equipment, computer software and hardware, and other items from the United States, much of which was intended to assist the cult's militarization program. Additionally, in the 1990's the cult utilized a purchasing agent in California to facilitate acquisition of similar technology and hardware, and military equipment such as gas masks.

The total extent of the Aum's efforts to obtain equipment and technology in the United States is not known. As indicated in this section, some of the items sought by the Aum were not delivered because U.S. company representatives were suspicious of the Aum and its purported use of the product. This is a good example of self-policing by the private sector and efforts to sensitize industry to their responsibility should be promoted. Other purchases appear to have been preempted only by the Aum's March 20th attack which gave notice to all of their criminal intentions. And, in certain instances, the Aum was simply able to access technology whose use is still unaccounted for. Although the Staff is aware that U.S. government agencies are

investigating this activity, ultimately, we will never know how successful the Aum was in its efforts to militarize in the U. S.

#### 1. New York City Office

According to corporate records, the New York City office was initially organized by Fumihiro Joyu, who claimed his address at 53 Crosby Street in New York. At various times it was staffed by different personnel including Yumiko Hiraoka, Yasua Hiramatsu, Masuru Jingo, Isao Yamamoto and others. From 1988 through the present the cult also maintained a small office at 8 East 48th Street; #2E; 242 East 87 Apt 5d; 8 East 48th Street Apt. 4f.

The articles of incorporation were amended in 1988 and at that time Chisuo Matsumoto appeared as Director of the corporation. Chisuo Matsumoto is the lay name of Asahara. The articles established the Aum as a tax exempt organization. That same year, Joyu, as Treasurer/Director registered Aum USA as a charity in New York. In the section of the application requesting a description of the organization, Joyu wrote: "AUM U.S.A. Co. Ltd. is a non profit religious organization. The purposes for which the corporation is formed are to foster spiritual development through the study and practice of eastern philosophy and religion to encourage means for extending awareness(sic), such as meditation, seminars, classes, workshops, to offer nutritional information and exercises which will further the development of spiritual well-being."

In the early 1990's corporate documents of the Aum and tax records indicated that Yumiko Hiraoka became the primary manager of the Aum's New York office where all office related documents (bills, ledgers, accounts, tax records) were in her name.

Hiraoka describes herself as a nun and sect leader of the New York branch of the cult. She indicated she is in her early 40's, although she is unable to be more exact as she measures her age in "monk" years. Based upon observations made by the Staff during interviews with her, she clearly is still a devotee of Asahara.

The Staff has reviewed the business records of the cult's New York Office provided by Hiraoka pursuant to subpoena. It should be noted that the records provided may not reflect all of the cult's activities. According to Hiraoka, in late March 1995, within days after the subway attack in Tokyo, Hiramatsu appeared at the New York Office and took numerous records of the cult's transactions back to Japan.

There is substantial documentation of efforts by Hiraoka and her staff to sell dozens of books published by the Aum such as Is Aum Shinrikyo Insane?, The Secret Method to Develop Your Superhuman Power, The Doom's Day, and Curable High Blood Pressure. A review of the records provided, however, establishes that the cult in the years preceding the attack sold less than 100 books per year. During this same time period, despite a claim of aggressive recruitment by Hiraoka, the cult maintained an active membership of less than a few dozen devotees in the New York area. Some governmental sources estimate that the number was much higher, closer to 200. There is no evidence to support the higher number.

There was also an Aum member in Colorado, according to Hiraoka, who was in regular contact with the New York Office and translated Asahara's work into English.

A review of the telephone records reflects very substantial telephone communications both internationally to Japan and elsewhere including Canada, Germany, Russia, United Kingdom, Taiwan, Israel, Australia, Sri Lanka, Ghana and Nigeria, and domestically within the United States. As expected, there was substantial telephone activity in the days following the March 20, 1995 subway attack.

Interestingly, in the days following the subway attack, the New York Office of the cult recognized they had a substantial public relations problem. It transmitted the following message to numerous "experts" or "would-be experts": "To Whom It May Concern: The Independent Research Committee for the Tokyo Subway Gas Attack urgently needs a group of impartial specialists from various fields. Please read the following guidelines and call (212)421-3687 if interested in this investigation. We will greatly appreciate your cooperation."

Telephone records also support substantial contacts with news media outlets.

The Staffs investigation further reflects that the cult's New York office was actively involved in the procurement and attempted procurement of high technology items with possible military use. Though most of the documents at the Aum's headquarters were taken by the cult after the Tokyo incident, entries in the Aum's ledger reflect various payments to technology and laser companies. The cult utilized various corporate entities to facilities these transactions including its primary alter ego, Aum USA Company LTD., and the company Maha Posya.

In documents received from Hiraoka the above entities claim the cult's New York offices as their corporate headquarters or their New York office. Both Aum USA and Maha Posya have Chisuo Matsumoto (a/k/a Asahara) as their director. Further, other directors and officers of these corporations are Aum members. Undoubtedly, based upon the above, it is clear that these corporations were alter egos of the cult itself wholly controlled by the cult and intended to conduct the cult's business.

Through these companies and the effort of its agents including Hiraoka, Hiramatsu and others, the Aum negotiated for purchase of various items.

## 2. High Tech Acquisitions

In August 1993, the cult attempted to obtain a Mark IVxp Interferometer from the Zygo Corporation in Middlefield, Connecticut. The Mark IVxp is a laser measuring system primarily used for measuring lens systems, optical components and flat and spherical surfaces. A dual commercial/military use item, the system has numerous applications including the measuring of plutonium. The U.S. Commerce Department prohibits the export of this machine to certain countries including Libya, Iran, North Korea and Cuba.

In August of 1993, representatives of Zygo received contacts from the Aum, including telefaxes from Hiraoka. On August 23, Zygo issued a price quotation for the Mark IVxp system at \$102,777.96. Additionally, the Aum requested a vibration isolation table which with modest reconfiguration can be used to measure spherical surfaces including plutonium used in nuclear weapons.

Ultimately, the Aum did not receive the system. According to Zygo, the transaction was never consummated because Zygo became suspicious of the transaction and contacted export licensing authorities.

In 1994, the Aum completed two sales transactions with Lydall Technical Paper of Rochester, New Hampshire, totaling approximately \$32,000, for HEPA media, which is an air filtration media. This media, which is roll goods, is utilized for air filtration in "clean rooms." The Staff would note that the Aum constructed "clean rooms" at their compounds in Tokyo in facilitate the handling and production of sarin and other chemical and biological weapons.

In January 1995, the Aum purchased molecular modeling software from Cache Scientific of Beaverton, Oregon. According to representatives with Cache, the entire contact with the Aum

consisted of a telephone call requesting literature, a sales order and a shipment. The shipment cost approximately \$2995.00. The software purchased was the most basic in their product line, consisting of a manual and computer diskettes.

According to Cache representatives, their product enables a chemist to synthesize molecular experimentation on a computer screen instead of in a laboratory, which results in savings of time and money. He also stated that downloads from other databanks (i.e., Brookhaven's Protein Data Bank) could be ported into Cache programs for analysis and data modeling. In a similar effort, Hiramatsu, on behalf of the Aum, contacted Biosym Technologies, Incorporated, also a molecular design software company, located in San Diego. During February and March of 1995, Hiramatsu negotiated with Biosym for the purchase of a sophisticated computer hardware system and over twenty [error] hardware for \$47,000 and agreed to a thirty day evaluation period for the software products. Additionally, Biosym uploaded approximately twenty samples (out of 200-300 available) from the Brookhaven Protein Data Bank. According to the company, they are a licensee of Brookhaven Laboratories and are authorized to distribute information from the data bank.

Following the Tokyo gas attack, the computer hardware was returned to Biosym but the disk drive containing the software was missing. Allegedly, this disk drive was taken to Japan. The drive was later returned to Biosym by the Aum but it is unknown if the sect was able to download the information it contained. There were protections on the software to prevent such unauthorized removal.

The software, as in the case with other company's products sought by the Aum, is used to model molecular structures during scientific and medical research. Experts told the Staff that the Aum could use such advanced software to assist them in testing theoretical designs for toxins. It should be noted that this software is covered by export restrictions to countries such as China. The fact that Japan is not among the countries included in such restrictions demonstrate that sub-national groups located in nonrestricted countries, and who are engaged in development of sophisticated weapons, are not affected by export restrictions.

In the weeks and days preceding the March 20, 1995, Tokyo subway attack, the Aum attempted to purchase a half million dollar laser system from the California manufacturing company, Hobart Laser Products of Livermore, California.

In March, 1995, Hiramatsu, contacted sales and technical representatives of Hobart. Hobart manufactures extremely sophisticated lasers for industrial and scientific applications involving cutting and welding. According to the company, for approximately two weeks leading up to March 18, 1995, the Aum negotiated for the purchase of a three kilowatt Laser Welder with installation support. The system costs approximately \$450,000.

The Hobart personnel were confused by the Aum's intended end use for the machine so they contacted Yasuo Murai, the Aum's Minister of Science & Technology in Japan. In their contact with Murai and in a subsequent meeting with Hobart representatives on March 8 in the United States, Hobart representatives attempted, to no avail, to determine the intended usage of the equipment.

From the discussions with Hiramatsu and Murai, the operating parameter set forth by Murai, allowed Hobart to draw the following technical conclusions:

- ② The Aum wanted the laser to be operable from within a glove box, a sealed room environment, outside of which the operator could manipulate the equipment through the usage of thick

gloves. Experts have advised the staff that this is particularly useful if biologic toxins, aerobic or contact poisons, or nuclear emissions are of concern.

¶ Murai indicated the laser would be used to weld aluminum oxide (AlOx). The welding was to be of canisters, and perhaps canisters within canisters. AlOx is highly resistant to chemical corrosion, even more so than stainless steel, and the welder can operate with liquid nitrogen as a coolant. It is also extremely strong and can withstand high pressure. Aum had allegedly stockpiled large amounts of sheet AlOx for this purpose.

¶ Of primary concern to Hiramatsu and Murai was the rapid delivery of this expensive laser. Hobart representatives were told that it was required immediately and cash was available. This request was impossible: the laser is custom built, after receipt of the order it would probably take several weeks to months to complete and ship. Hobart told the Staff that there are also serious export control requirements.

Hobart's representative also told the Staff that he learned that Hiramatsu was buying up antiquated chip manufacturing equipment and stockpiling same in California for shipment to a front company in Silicon Valley. The Staff has been advised by various U.S. governmental sources that they theorize the cult intended to use this equipment to fill sham computer-manufacturing shops in Japan or Taiwan. These sources indicate that these companies would then be used to justify the importation and usage of chemicals such as arsenide, chlorides and fluorides, which can be obtained in the wafer and chip-etching business but are more realistically used by the Aum for the manufacture of toxic nerve and blood gases.

In March of 1995, Yasuo Hiramatsu contacted Tripos, Incorporated of St Louis, Missouri. The company specializes in molecular design software. This software is used by highly trained physicists and chemists to develop new therapeutic drugs in the preclinical design phase. It can also be used to research and develop biological toxins. According to the company's Chief Executive Officer, people without extensive experience in this area would have difficulty in using and applying the software.

According to Tripos sales personnel, Tripos was suspicious of Hiramatsu's motives regarding the purchase of their software from early on. Hiramatsu first contacted the New Jersey office of Tripos from California on March 3, 1995. During the course of their contacts with Hiramatsu, he consistently refused to provide detailed information on either the company (Aum) or the intended use for the software.

Tripos installed all the available "modules" of their software on a computer workstation provided by the Aum. The software had keyword protection and was timed to expire thirty days after installation. Following the revelation that the Aum was suspected in the Tokyo gas attack, Tripos attempted to retrieve the software. The disk drive containing the software was intercepted by U.S. law enforcement personnel in a shipment outward bound to Tokyo from California. While the software did have keyword protection, this could have easily been bypassed. The thirty day expiration protection could also be avoided by turning back the internal clock on the computer in which it is installed. The total worth of the software was over \$507,000.

The last contact Tripos had with Hiramatsu was on March 21, 1995, the day after the Tokyo gas attack. The CEO of Tripos told the Staff that the software could be used to determine if a scientific configuration was feasible but would only be the first step in development. He stated that biological toxins are relatively simple and the software was much more sophisticated than what would be needed to develop toxins.

### 3. West Coast Activities

Beginning in June 1994, the Aum established a relationship with a purchasing agent on the West Coast to assist in obtaining military technology and hardware. The company, International Computers and Peripherals ("ICP") was a U.S. business in California formed to export computer parts to Japan. The partners in the venture, Phillip Rupani, Cameron Hader and Kevin Singh (a/k/a Kevin Guneja), sought Japanese companies as potential clients. In June, 1994, the Aum, organized as Maha Posya, engaged ICP as an export agent.

Through telefax, telephone, and personal contacts, ICP developed a business relationship with Hiramatsu and Tsuyoshi Maki and began to obtain computer parts presumably for the Aum's computer stores in Japan. The Staff has interviewed principals with ICP and reviewed their records. ICP estimates that their business with the Aum exceeded a few million dollars by the end of 1994. However, near the end of 1994, Hiramatsu began to make requests for other items. Initially, Hiramatsu wanted to obtain thousands of "serum" bottles, hundreds of mechanical fans and equal amounts of camcorder batteries. Later, Hiramatsu began to inquire about obtaining laser equipment, survival equipment and similar items. At one point, Hiramatsu asked whether ICP knew how to obtain "arms," a plane, and "container ships." Hiramatsu told Rupani the arms were for a customer in the Middle East.

ICP told Aum representatives they could not obtain these items but directed him to the U.S. Chamber of Commerce.

In January 1995, the Staff has learned that Maki and Hiramatsu began to seek military equipment from sources in the United States. In late January 1995, Maki attended a Winter Market Show at the Reno Convention Center in Nevada at which time he made contact with a representative of Rothco, a company from Smithtown, New York. Maki inquired about survival equipment and expressed an interest in obtaining gas masks. A week after the January 1995 meeting, Rothco, through telefax received a request from Devenir Millionaire, Inc., another Aum company, wherein Maki requested various items including 200 military style knives, and various types of gas masks. In February, Maki requested Rothco change the purchaser to Maha Posya Inc. because it would make it easier to clear Customs.

After receiving a \$1,906.00 wire transfer to their account, Rothco sent samples of the requested items to Japan. In the shipment were a Russian and Japanese gas mask. Rothco shipped these items without applying for or obtaining a State Department license which is required. The following month, Rothco received a request for 400 of the same gas masks with filters and its account in New York City was credited with an additional \$3,195.00. Maki, however, requested that Rothco send the gas masks to ICP of Freemont, California, who would act as a freight consolidator. ICP received the items after Hiramatsu indicated that the Aum wanted to consolidate the items it had obtained in the United States. Various containers were forwarded to ICP, including boxes from Rothco. ICP, through a freight forwarder, started the process of sending the items to Japan in March of 1995.

On March 22, 1995, two days after the Tokyo attack, a source from Japan contacted ICP in California, and told company representatives that he should stop selling to Maha Posya because they were killing people in Japan. At this time, Rupani recalled the Maha Posya shipment from the freight forwarder and returned it to ICP in Freemont, California. Rupani looked in the shipment and discovered it included the gasmasks.

### 4. Helicopter Training in Florida

In 1993, two Japanese followers of the cult visited the United States to obtain pilot licenses for private helicopters. In October of 1993, members of the Aum came to Dade County, Florida and received flight lessons from Kimura, International, a private flight School in Opa Locka, Florida. The two were Aum Defense Agency Director, Tetsuya Kibe, and Aum member Keiji Tanimura. They both had U.S. social security numbers and airman class 3 certificate numbers. They received a private pilot rating for rotor craft-helicopters on October 31, 1993. Soon after receipt of their licenses, the cult obtained the helicopter from Russia

#### D. The Aum Shinrikyo in Other Countries

In addition to its efforts to recruit members and obtain and test weapons and technology in Russia, the Aum also established a presence and/or undertook activities in a number of other countries, including Germany, Taiwan, Sri Lanka and the former Yugoslavia. Some of these countries appear to have been used for recruitment purposes, while others appear to have been used for the establishment of purchasing companies or other businesses. In at least one country it appears the Aum attempted to obtain scientific information.

##### 1. Germany

In January 1989, the Aum rented an 825 square foot office in Bonn, Germany for 6,000 Deutsche Mark per month. The office was ostensibly rented for administrative and cultural purposes. A woman named Yoko Shigimara-Haltod, a resident of Bonn, signed the lease and paid the monthly rent. Two telephone numbers are listed for the office in the name of Naruhito Noda; however, no one by that name is listed in the Bonn Population Office.

In June 1991, the Aum sent a letter to the German Embassy in Tokyo requesting permission to send one of its members, Akira Wakatake, to reside in Germany for three years. According to the letter, Wakatake had been a member of the A since 1986 and was a teacher of meditation techniques and yoga. The letter stated that the Aum would be responsible for any costs arising during Wakatake's stay in Germany, as well as for his personal conduct while in Germany.

Wakatake entered Germany in February 1992. A sign on the Aum office thereafter read "A. Wakatake Buddhismus and Yoga Center Aum." After several language courses at the Goethe Institute, Watatake was granted a trading license by Bonn city authorities in July 1993 which enabled m, in addition to his occupation as a teacher, to sell books and cassettes of the Aum. The Aum was not very successful in recruiting members in Germany. According to press statements made by Wakatake, ten German nationals -- but. no other Japanese -- were members of the Bonn branch of the Aum. At least one member, a French national named Pauline Silbermann- Hashimoto who is married to a Japanese citizen, resided in Munich. It is unclear whether the Bonn office was used for anything other than recruitment efforts; however, on March 21, 1995, the day after the Tokyo subway attack, Shoko Asahara telephoned Wakatake in Bonn and dictated to him the text of a press communique to be given to the news agency, Agence France Presse (AFP) in Paris.

The communique denied any involvement in the subway incident and accused the Japanese authorities of wanting to eradicate the Aum. Wakatake sent this communique to Silbermann- Hashimoto, asking her to translate it into Frenchnd to send it to the AFP. The communique was received by the AFP via fax machine from Munich on March 21, 1995. In addition, subpoenaed phone logs from Aum's New York Office show regular contact between Aum offices in New York and Bonn. German law enforcement authorities have no records of any illegal activities by either Wakatake for Silbermann-Hashimoto.

## 2. Taiwan

While the Aum's presence in Germany seemed to have been primarily for recruitment purposes, its presence in Taiwan was more business-oriented. In June 1993, the Aum established a company in Taiwan by the name of Dai Hanei (Great Prosperity) as a purchasing agent, ostensibly for the purchase of computer parts. Japanese press, citing police sources, have reported that from April 1993 to March 1995 the Aum sent more than 2.5 billion yen (\$25 million), through its Tokyo-based Maha the Taipei branch of a Tokyo foreign exchange bank.

Under Japan's Foreign Exchange Control Law, transfers of sums in excess of 5 million yen (\$50,000) to an offshore account must be reported to the authorities. According to the police sources, when Maha Posya sent more than 5 million yen at a time it reported the money as being used to buy computer parts. The sources confirmed, however, that Maha Posya had bills for computer parts imports totaling only 100 million yen (\$1 million). The remaining 2.4 billion yen (\$24 million) is apparently unaccounted for.

The police sources reportedly quoted bank officials in Tokyo as saying that a high-ranking Aum member, who was an executive of Maha Posya and the cult's former Finance Minister, was the individual who made the remittances to Dai Hanei. The sources are also reported to have confirmed that Aum leader Shoko Asahara and the Maha Posya executive visited Taiwan frequently in 1993.

## 3. Sri Lanka

Relatively little is known about the Aum's activities in Sri Lanka. It reportedly owns considerable assets in Sri Lanka, including a tea plantation that the Aum began operating in 1992. The Staff has confirmed that the plantation is managed by an individual named Seizo Imoto and that it uses local citizens as employees. The Aum apparently has had several problems operating the plantation, though, including an inability to pay its employees.

Following the attack on the Tokyo subway, a local organization of Buddhist monks petitioned the Sri Lankan President to confiscate the property of the cult and ban it from the country. Sri Lankan police did investigate the plantation, but nothing was found to indicate any connection between the plantation's operations and the sarin attack.

## 4. The Former Yugoslavia

At some point, the Aum became very interested in the ideas and inventions of Nikola Tesla, a scientist who experimented in the fields of atmospherics, electromagnetics, fluid dynamics, and geodynamics in the early 1900's. According to an official of the International Tea Society in the United States, a representative of the Aum in New York City, Yumiko Hiraoka, inquired into the Aum becoming a member of the Society. In January 1995, Hiraoka, the manager of the New York Office, sought to obtain from the Society a number of books on the inventions of Tesla, his patents, and writings. When the Staff inquired as to why the Aum would be interested in Tesla's work, the official speculated that they may have sought information on Tesla's experiments with resonating frequencies. He stated that Tesla had experimented in creating earthquakes and that Tesla was quoted as saying that with his technology he could "split the world" in two. He also noted that Tesla had developed a "ray" gun in the 1930's which was actually a particle beam accelerator. According to the official, this gun was reported to be able to shoot down an airplane at 200 miles.

The official also told the Staff that upon Tesla's death the U.S. government had seized most of his papers and research notes. When members of the Society have requested information on Tesla's

work under the Freedom of Information Act, much of the material has been "black penned" for national security reasons.

It was for this reason that the Aum sent some of its members to the former Yugoslavia. The Staff has confirmed that from February to April of this year, six members of the cult traveled to the Tesia Museum in Belgrade. There they studied Tesia's writings on something known as the Tesia Coil, a coil used for alternating current. The members also studied Tesia's work on high energy voltage transmission and on wave amplification, which Tesia asserted could be used to create seismological disturbances.

## **Woman who fled to North Korea was government mole in Aum**

<https://www.japantimes.co.jp/news/2003/11/06/national/woman-who-fled-to-north-korea-was-government-mole-in-aum/>

## **THE AGGRESSIVE MYTH OF SHAMBHALA**

<http://www.trimondi.de/SDLE/Part-1-10.htm>

'Buddha versus Allah

The armies of *Rudra Chakrin* will destroy the "not-Dharma" and the doctrines of the "unreligious barbarian hordes". Hereby, according to the original text of the *Kalachakra Tantra*, it is above all the *Koran* which is intended. Mohammed himself is referred to by name several times in the Time Tantra, as is his one god, *Allah*. We learn of the barbarians that they are called *Mleccha*, which means the "*inhabitants of Mecca*" (Petri, 1966, p. 107). These days *Rudra Chakrin* is already celebrated as the "killer of the *Mlecchas*" (Banerjee, 1959, p. 52). This fixation of the highest tantra on Islam is only all too readily understandable, then the followers of Mohammed had in the course of history not just wrought terrible havoc among the Buddhist monasteries and communities of India — the Islamic doctrine must also have appeared more attractive and feeling to many of the ordinary populace than the complexities of a Buddhism represented by an elitist community of monks. There were many "traitors" in central Asia who gladly and readily reached for the *Koran*. Such conversions among the populace must have eaten more deeply into the hearts of the Buddhist monks than the direct consequences of war. Then the *Kalachakra Tantra*, composed in the time where the hordes of Muslims raged in the Punjab and along the Silk Road, is marked by an irreconcilable hate for the "subhumans" from Mecca.

This dualist division of the world between Buddhism on the one side and Islam on the other is a dogma which the Tibetan lamas seek to transfer to the future of the whole of human history. "According to certain conjectures", writes a western commentator upon the *Shambhala myth*, "two superpowers will then have control over the world and take to the field against one another. The Tibetans foresee a Third World War here" (Henss, 1985, p. 19).

In the historical part of our analysis we shall come to speak of this dangerous antinomy once more. In contrast to Mohammed, the other "false doctrines" likewise mentioned in the first chapter of the *Kalachakra Tantra* as needing to be combated by the *Shambhala* king appear pale and insignificant. It nevertheless makes sense to introduce them, so as to demonstrate which founders of religions the tantric blanket conception of enemy stretched to encompass. The *Kalachakra* nominates Enoch, Abraham and Moses among the Jews, then Jesus for the Christians, and a "white clothed one", who is generally accepted to be Mani, the founder the Manichaeism. It is most surprising that in a further passage the "false doctrines" of these

religious founders are played down and even integrated into the tantra's own system. After they have had to let a strong attack descend upon them as "heresies" in the first chapter, in the second they form the various facets of a crystal, and the yogi is instructed not to disparage them (Grönbold, 1992a, p. 295).

Such inconsistencies are — as we have already often experienced — added to tantric philosophy by itself. The second chapter of the *Kalachakra Tantra* thus does not switch over to a western seeming demand for freedom of religion and opinion, on the contrary apparent tolerance and thinking in terms of "the enemy" are both retained alongside one another and are, depending on the situation, rolled out to serve its own power interest. The Fourteenth Dalai Lama is — as we shall show in detail — an ingenious interpreter of this double play. Outwardly he espouses religious freedom and ecumenical peace. But in contrast, in the ritual system he concentrates upon the aggressive Time Tantra, in which the scenario is dominated by destructive fantasies, dreams of omnipotence, wishes for conquest, outbreaks of wrath, pyromaniacal obsessions, mercilessness, hate, killing frenzies, and apocalypses. That such despotic images also determine the "internal affairs" of the exiled Tibetans for the Tibetan "god-king", is something upon which we shall report in the second part of our study.

After winning the final battle, the *Kalachakra Tantra* prophecies, the *Rudra Chakrin* founds the "golden age". A purely Buddhist paradise is established on earth. Joy and wealth will abound. There is no more war. Everybody possesses great magical powers, Science and technology flourish. People live to be 1800 years old and have no need to fear death, since they will be reborn into an even more beautiful Eden. This blissful state prevails for around 20,000 years. The *Kalachakra Tantra* has by then spread to every corner of the globe and become the one "true" world religion. (But afterwards, the old cycle with its wars of destruction, defeats and victories begins anew.)'

## **Dalai Lama Meets Chief Rabbis, Muslim Leaders**

**<https://www.dalailama.com/news/2006/dalai-lama-meets-chief-rabbis-muslim-leaders>**

'Jerusalem, 20 February 2006 (By Matthew Wagner, The Jeruslaem Post) - Chief Rabbi Yonah Metzger called on Sunday for the establishment of 'a religious United Nations' representing the religious leaders of all the countries in the world. **Metzger suggested establishing the religious UN in Jerusalem and placing the Dalai Lama at its head.**

Metzger raised the idea during a meeting that included himself and the Sephardic Chief Rabbi, Muslim leaders, and His Holiness the Dalai Lama, Nobel Prize-winning peace activist and leader of the exiled Tibetan people.'

## **Xi Jinping's latest tag: living Buddhist deity, Chinese official says**

**<https://www.reuters.com/article/idUSKCN1GK0V6/>**

'President of China, head of its Communist Party, commander-in-chief of the military and now living Buddhist deity - Xi Jinping has added another title to his growing collection, at least in the eyes of some ethnic Tibetans.

Speaking on Wednesday on the sidelines of China's annual meeting of parliament, the party boss of the remote northwestern province of Qinghai, birthplace of the Dalai Lama, **said Tibetans who lived there had been saying they view Xi as a deity.**'



